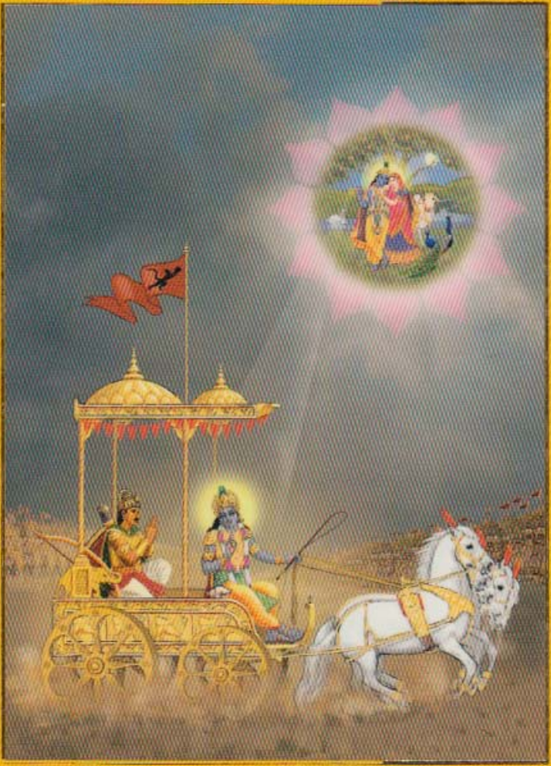
ŚRĪMAD BHAGAVAD-GĪTĀ

The Hidden Treasure of the Sweet Absolute



His Divine Grace

Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj

श्रीश्रीगुरुगौरांगौ जयतः

All glories to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

श्रीमद्भगवद्गीता

Śrīmad Bhagavad-gītā

The Hidden Treasure of the Sweet Absolute

Revealed to the world by the dearmost associate-servitor
of the illustrious Gauḍīya Vaiṣṇava World Preceptor
His Divine Grace
Prabhupada Sri Sri Bhakti Siddhanta Saraswati Goswami:

Founder-Acharya of Sri Chaitanya Saraswat Math
His Divine Grace
Srimad Bhakti Raksak Sridhar Dev-Goswami Maharaj.

Produced by the merciful wish and direction of
his most intimate servitor and personally selected
Sevaite-President-Acharya:
His Divine Grace
Srimad Bhakti Sundar Govinda Dev-Goswami Maharaj

Sri Chaitanya Saraswat Math, Nabadwip

Second English Edition
6,750 copies

Sri Jagannath Rathayatra, 27th May, 2006

Translated by Sri Swarupananda Das
Assisted by the devoted friends and contributors
who worked in selfless service to make this edition possible
by the grace of our dearmost Spiritual Masters
Published by Sadhu Shastra Seva for

Sri Chaitanya Saraswat Math
Sri Chaitanya Saraswat Math Road,
Kolerganj, P.O. Nabadwip,
Dist. Nadia, Pin 741302,
W. Bengal, India
tel: (03472) 240086, 240752

Printed by Craft Print, Singapore

Contents

॥ अथ मङ्गलाचरणम् ॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी-
मम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

नमोऽस्तुते व्यासविशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

वसुदेवसुतं देवं कंसचाणूर-मर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥५॥

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्ण-घोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥६॥

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासंबोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥७॥

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतस्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥८॥

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥९॥

Maṅgalācharaṇam

oṁ pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ
vyāsena grathitāṁ purāṇa-muninā madhye mahā-bhārate
advaitāmṛta-varṣiṇīṁ bhagavatīm aṣṭādaśādhyāyiṇīm
amba tvām anusandadhāmi bhagavad-gīte bhavad-veṣiṇīm [1]

namo 'stu te vyāsa-viśāla-buddhe
phullāravindāyata-patra-netra
yena tvayā bhārata-taila-pūrṇaḥ
prajvālito jñāna-mayaḥ pradīpaḥ [2]

prapanna-pārijātāya, totra-vetraika-pāṇaye
jñāna-mudrāya kṛṣṇāya, gītāmṛta-duhe namaḥ [3]

sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ
pārtho vatsaḥ sudhīr bhoktā, dugdhaṁ gītāmṛtaṁ mahat [4]

vasudeva-sutaṁ devaṁ, kaṁsa-chāṇūra-mardanam
devakī-paramānandaṁ, kṛṣṇaṁ vande jagad-gurum [5]

bhīṣma-droṇa-taṭā jayadratha-jalā gāndhāra-nīlotpalā
śalya-grāhavatī kṛpeṇa vahanī karṇena velā-kulā
aśvatthāma-vikarṇa-ghora-makarā duryodhanāvartinī
sottīrṇā khalu pāṇḍavai raṇa-nadī kaivartakaḥ keśavaḥ [6]

pārāśarya-vachaḥ sarojam-amalaṁ gītārtha-gandhotkaṭaṁ
nānākhyānaka-kesaraṁ hari-kathā-sambodhanābodhitam
loke sajjana-ṣaṭ-padair ahar-ahaḥ pepīyamānaṁ mudā
bhūyād bhārata-paṅkajaṁ kali-mala-pradhvaṁsi naḥ śreyase [7]

yaṁ brahmā varuṇendra-rudra-maruta-stunvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaḥ sāmagāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ [8]

nārāyaṇaṁ namskṛtya, naraṁ chaiva narottamam
devīṁ sarasvatīṁ vyāsaṁ, tato jayam udīrayet [9]

Auspicious Invocation

Meditation on Śrī Gītā—

O *Bhagavad-Gītā,* song of the Supreme Lord Himself, You are the bestower of Arjuna's enlightenment. You have been woven into the scripture *Mahābhārata* by the ancient sage Śrīla Vedavyāsa. In eighteen chapters, You are the rain of ever-flowing nectar, non-different from the Lord. O Mother, I meditate upon You; may You graciously enter my heart.

Obeisances unto Śrīla Vyāsadeva—

O Śrīla Vyāsadeva of formidable intelligence, whose eyes resemble the long petals of the blooming lotus flower, and who ignited the lamp of knowledge, filled with the oil of the *Mahābhārata*—I offer my obeisances unto you.

Obeisances unto the Lord as the chariot-driver of Arjuna—

I offer my obeisances unto the Supreme Lord Śrī Kṛṣṇa, who fulfills the wishes of His surrendered devotees. He holds a driving-rod in one hand while the other is poised in the expression of instruction, and He is the milker of the nectar of the *Gītā.*

The Glories of the *Gītā*—

The crest-jewels of the *Vedas,* all the *Upaniṣads,* are as the cow, and the milker of the cow is Lord Śrī Kṛṣṇa, the son of Nanda Mahārāj. Arjuna is the calf, the nectar of the *Gītā* is the milk, and the fortunate devotees are the enjoyers of that milk.

Obeisances unto Lord Śrī Kṛṣṇa—

I bow unto the lotus feet of Śrī Kṛṣṇa, the son of Vasudeva, the vanquisher of the demons Kaṁsa and Chāṇūra, the joy of mother Devakī, and the universal teacher.

The river of the battle of Kurukṣetra—

One bank is Bhīṣma, the other Droṇāchārya; Jayadratha is the water; the sons of Gāndhārī, the blue lotus flower; Śalya, the crocodile; Kṛpa, the waves; Karṇa, the shore; Aśvatthāmā, Vikarṇa and company, the fearful sharks; Duryodhana, the whirlpool; and Keśava is the boatman of this river of the battle that was crossed by the Pāṇḍavas.

The *Mahābhārata* as a lotus flower—

These words of Śrī Kṛṣṇa Dvaipāyana Vyāsadeva, the son of Parāśara Muni, are a perfect lotus flower. The meaning of the *Gītā* is the beautiful fragrance of this lotus, the various episodes are its stamens, and the enlightening narrations about the Supreme Lord are its nectar. In this world, the pure devotees are the bees who day after day delight in drinking the nectar of the lotus flower. May this *Mahābhārata* lotus, the vanquisher of all evils in this age of Kali, graciously bestow auspiciousness upon us.

Obeisances unto the Supreme Lord—

I offer my obeisances unto the Supreme Lord whose glories are sung with celestial prayers by the gods Brahmā, Varuṇa, Indra, Rudra and the Maruts; whose glories are sung by the verses of the *Vedas* along with their six auxiliary books and the *Upaniṣads*; whose glories are sung by the *brāhmaṇas* that sing the *Sāma-Veda*; who the *yogīs* see within their hearts absorbed in meditation; and whose infinite glories are inconceivable to all beings, whether gods or demons.

Before reciting the scriptures that can conquer material existence, we offer obeisances unto the Supreme Lord who is known as Nārāyaṇa, Nara and Narottama; the goddess of learning Saraswatī; and the great sage empowered by the Lord to reveal the scriptures, Śrīla Vyāsadeva.

All Glories to Śrī Guru and Śrī Gaurāṅga

Preface

[Publisher's Note, first Bengali Edition, Appearance Day of Lord Kṛṣṇa, 1961]

Unique in its wide publication and extensive circulation, the *Śrīmad Bhagavad-gita* appears in various languages, both in India and other countries, along with the commentaries of former great saints as well as modern scholars. The commentaries of the prominent Vaiṣṇava *Āchāryas* such as Śrī Rāmānuja, Śrīmat Madhvamuni, and Śrī Śrīdhar Swāmīpād are most noteable, whilst among the proponents of *jñāna-mārga,* or the monistic path, the commentaries of Śrīmat Śaṅkarāchārya and Śrī Madhusūdan Saraswatī are well-known. The commentaries of Śrīyuta Bāla Gaṅgādhar Tilak and Śrī Aurobindo favour the school of *karma-yoga,* or the path of action, and are also familiar to modern scholars. Great thinkers of both East and West have ardently sung the glories of *Śrī Gītā,* being inspired by the ideals of its teachings.

However, the *achintya-bhedābheda-siddhānta,* theology of 'inconceivable oneness and difference' as revealed by the proponents of Śrī Chaitanya Mahāprabhu—Gauḍīya *Āchāryas* Śrīla Viśvanāth Chakravartī and Śrīla Baladev Vidyābhūṣaṇa, is concluded by the learned devotees to be most favorable to exclusive devotion. The devotees also embrace Śrīla Bhaktivinoda Ṭhākur's Bengali commentary of *Śrī Gītā* as a harmonious, spiritual mine of the treasure of divine love for Śrī Kṛṣṇa (Kṛṣṇa-*prema*), the fifth and transcendental goal of life, beyond the four general human objectives of religion, wealth, sense enjoyment and liberation.

In his introduction my worshipful Divine Master, Śrī Gurupādapadma Oṁ Viṣṇupāda Paramahaṁsa Parivrājakāchārya Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, has revealed to the readers glimpses of his own deep devotional realizations. Although numerous editions of *Śrī Gītā* are presently available, few commentaries can be said to nurture pure devotion according to the teachings of bona fide divine succession, which has given us the opportunity of service in producing this edition. We shall consider ourselves blessed if the fortunate readers take the all-auspicious essence of this sincere attempt to heart.

Sri Bhakti Sundar Govinda
Sri Chaitanya Saraswat Math, Nabadwip

All Glories to Śrī Guru and Śrī Gaurāṅga

Introduction

[of the first Bengali Edition]

**वन्दे श्रीगुरुगौराङ्गौ राधागोविन्दसुन्दरौ ।
सगुणौ गीयते चाथ गीतागूढार्थगौरवम् ॥**

**vande śrī-guru-gaurāṅgau, rādhā-govinda-sundarau
sa-guṇau gīyate chātha, gītā-gūḍhārtha-gauravam**

Bowing down to the holy feet of Śrī Guru, Śrī Gaurāṅga, and Śrī Śrī Rādhā Govindasundara, all accompanied by Their associates, I sing the glories of the hidden treasure of *Śrīmad Bhagavad-gītā*.

Since *Śrīmad Bhagavad-gītā* is very familiar to the learned society, an acquaintance of the conceptions of this edition may be given here. We are followers of the school of thought descending from Śrī Chaitanya Mahāprabhu, so this edition is based on the *Śrī Gītā* commentaries of the pre-eminent, exalted Śrī Gauḍīya Vaiṣṇava *Āchāryas*—Śrī Viśvanāth, Śrī Baladev and Śrīla Bhaktivinoda Ṭhākur. By the grace of our worshipful spiritual master, Oṁ Viṣṇupāda Śrīla Bhakti Siddhānta Saraswatī Goswāmī Prabhupāda, and from indications in the commentaries given by the aforementioned great pure devotees, in places some new light has been shed, revealing deeper meanings. The devoted reader will appreciate this particularly with regard to the four verses (10.8–11) which were described by Śrī Viśvanāthpāda as the four essential verses (*chatuḥ-ślokī*) of the book.

Generally, *Śrī Gītā* is known as an excellent study of the science of religion. The language of *Śrī Gītā* is simple

and sweet; its mood is grave, extensive and radical; its thought is succinct, lucid and impartial; and its logic is sound and natural. The eloquence of the prologue, epilogue, exposition, review, analysis, synthesis and delivery of *Śrī Gītā* is unprecedented and charming in the extreme. *Śrī Gītā* is activation for the lazy, courage for the fearful, hope for the hopeless, and new life for the dying. *Śrī Gītā* unifies and sustains all ranks, whether revolutionary, occultist, optimist, renunciationist, liberationist, or full-fledged theist. From the atheist of grossly crude vision to the most elevated saint, the essential conceptions of all classes of philosopher are illustrated with clear and powerful logic. The devotees of the Lord (*bhagavad-bhaktas*) and persons on the paths of action, knowledge and *yoga* (*karmīs, jñānīs* and *yogīs*) will each find the essence of their paths dealt with in a comprehensive and illuminating manner, and thus the book is highly esteemed by all.

The essential and inner purport of the *Vedas* and *Upaniṣads* of the Āryans is directly explained, and the essence of various non-Āryan doctrines can also be found. *Śrī Gītā* teaches us enlightenment through the selfless execution of scripturally ordained actions. When the consciousness is thus purified, self-realization or spiritual realization is attained. In its maturity, this pure realization blossoms into loving service in the joyful, divine plane.

From the standpoint of *sambandha-jñāna* or 'knowledge of relationship', *Śrī Gītā* gives us the conception that the Absolute Reality is a transcendental personality; from the standpoint of *prayojana* or 'the objective', spiritual love for the Absolute Reality is given as the highest attainment; and from the standpoint of *abhidheya* or 'the

means', we are taught that one must initially offer all his actions to the Supreme Lord, followed by the cultivation of self-realization favourable to realization of the Lord, and finally surrender to the Lord, to the exclusion of all other endeavours. Ultimately, the means will culminate in the objective when, in one's perfected spiritual form, one whole-heartedly engages in the transcendental loving service of the Lord.

Śrī Gītā has clearly shown the distinctions between the various paths, such as the path of action, including worship of the gods for worldly fulfillment, and the path of knowledge, for the attainment of liberation. The thoughtful reader can note that *Śrī Gītā,* by its comparative study, refutes the misconception that the many paths and goals are 'all one'. Rather, it is stated, *yo yach chhradhaḥ sa eva saḥ,* "A man is known by his faith."

These verses would warrant deep consideration in this respect:

"The *yogī* is superior to persons engaged in austerities, superior to the person of knowledge, and superior to the person of action… Therefore, O Arjuna, be a *yogī.* And best of all *yogīs* is My faithful devotee for whom I am the only goal, and who serves Me whole-heartedly. This is My opinion." (6.46,47)

Showing the inferiority and meaninglessness of dry renunciation, the gift of *Śrī Gītā* is most substantial and positive. Rather then merely renouncing action, one should selflessly offer one's actions to the Supreme Lord (*karma-yoga*). Ultimately, based on one's surrender, one will be inspired to act in devotion (*bhakti*) for the Lord alone. This is the conclusive and sublime teaching of *Śrī Gītā.* In the finest conception, the overall excellence of

Śrī Gītā is found in its gift of devotion. In its full manifestation, such devotion is *prema-bhakti,* loving devotion to the all-attractive Supreme Personality—Śrī Kṛṣṇa, Reality the Beautiful.

Secret, more secret, and the most secret of all teachings have been given, as the congregational chanting of the holy names of the Lord (*saṅkīrtana*), and service in spontaneity (*bhāva-sevā*), with exclusive surrender and dedication to the transcendental pleasure of Kṛṣṇa as the ultimate goal of life, as sung by the vibrant clarion call of *Śrī Gītā*—*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja,* and as deeply contemplated by the followers of the lotus footsteps of the Supreme Lord who mercifully appears as the saviour in this age of Kali—Śrī Chaitanyachandra, and as corroborated by the divine succession of saintly teachers.

May Lord Śrī Kṛṣṇa accept the offering of this edition.

Swami B.R. Sridhar
Sri Chaitanya Saraswat Math
Nabadwip

Janmāṣṭamī
Bengali year 1368

प्रथमोऽध्यायः

CHAPTER ONE

Sainya-darśana

Observing the Armies

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥
संजय उवाच ।
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

dhṛtarāṣṭra uvācha
dharma-kṣetre kuru-kṣetre, samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś chaiva, kim akurvata sañjaya [1]
sañjaya uvācha
dṛṣṭvā tu pāṇḍavānīkaṁ, vyūḍhaṁ duryodhanas tadā
āchāryam upasaṅgamya, rājā vachanam abravīt [2]
paśyaitāṁ pāṇḍu-putrāṇām, āchārya mahatīṁ chamūm
vyūḍhāṁ drupada-putreṇa, tava śiṣyeṇa dhīmatā [3]

dhṛtarāṣṭraḥ uvācha–Dhṛtarāṣṭra said: (**he**) **sañjaya**–O Sañjaya; **dharma-kṣetre kuru-kṣetre**–at the holy land of Kurukṣetra; **māmakāḥ**–Duryodhana and party; **pāṇḍavāḥ cha**–and Yudhiṣṭhira and party; **samavetāḥ**–who assembled; **yuyutsavaḥ**–desirous of battle; **eva**–thereafter; **akurvata kim**–did what?

sañjayaḥ uvācha–Sañjaya said: **tadā tu**–Then; **rājā duryodhanaḥ**–King Duryodhana; **dṛṣṭvā**–having seen; **pāṇḍava-anīkam**–the soldiers of the Pāṇḍavas; **vyūḍham**–arrayed in military formation; **abravīt**–spoke; **vachanam**–the following words; **upasaṅgamya**–approaching; **āchāryam**–Droṇāchārya.

(**he**) **āchārya**–O respected teacher; **paśya**–please observe; **etām mahatīm**–this great; **chamūm**–army of seven *akṣauhiṇīs* (one *akṣauhiṇī* is 21,870 chariots, 21,870 elephants, 65,610 horses, and 109,350 foot-soldiers); **pāṇḍu-putrāṇām**–of the Pāṇḍavas; **vyūḍhām**–arranged in military formation; **tava dhīmatā śiṣyeṇa**–by your intelligent disciple; **drupada-putreṇa**–Dhṛṣṭadyumna, the son of Drupada.

1 Dhṛtarāṣṭra said: O Sañjaya, what happened when my sons and the sons of Pāṇḍu assembled for battle at the holy place of Kurukṣetra?

2 Sañjaya said: Seeing the Pāṇḍavas' soldiers and armies arrayed for battle, King Duryodhana approached Droṇāchārya and said:

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥
अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥

atra śūrā maheṣvāsā, bhīmārjuna-samā yudhi
yuyudhāno virāṭaś cha, drupadaś cha mahā-rathaḥ [4]
dhṛṣṭaketuś chekitānaḥ, kāśirājaś cha vīryavān
purujit kuntibhojaś cha, śaibyaś cha nara-puṅgavaḥ [5]
yudhāmanyuś cha vikrānta, uttamaujāś cha vīryavān
saubhadro draupadeyāś cha, sarva eva mahā-rathāḥ [6]
asmākaṁ tu viśiṣṭā ye, tān nibodha dvijottama
nāyakā mama sainyasya, saṁjñārthaṁ tān bravīmi te [7]

atra–In this phalanx; (**santi**)–are; **sūrāḥ**–warriors; **maheṣvāsāḥ**–great archers; **bhīma-arjuna-samāḥ**–comparable to Bhīma and Arjuna; **yudhi**–in battle; (**yathā**)–such as; **yuyudhānaḥ**–Sātyaki; **cha**–and; **virāṭaḥ**–King Virāṭa; **mahā-rathaḥ drupadaḥ cha**–and the great warrior Drupada; **dhṛṣṭaketuḥ**–Dhṛṣṭaketu; **chekitānaḥ**–King Chekitāna; **vīryavān kāśirājaḥ cha**–and the powerful King of Kāśī; **purujit**–Purujit; **kunti-bhojaḥ cha**–and Kuntibhoja; **nara-puṅgavaḥ śaibyaḥ cha**–and the noble King Śaibya; **vikrāntaḥ yudhāmanyuḥ cha**–and valiant Yudhāmanyu; **vīryavān uttamaujāḥ cha**–heroic Uttamaujā; **saubhadraḥ**–Abhimanyu; **draupadeyāḥ cha**–and the sons of Draupadī; **eva**–indeed; **sarva mahā-rathāḥ**–all great warriors.

(**he**) **dvija-uttama**–O Droṇāchārya, best of the twice-born; **nibodha**–kindly consider; **tān**–those; **asmākam**–of us; **tu ye viśiṣṭāḥ**–who are the prominent; **nāyakāḥ**–commanders; **mama sainyasya**–of my armies. **bravīmi**–I speak; **te**–to you; **tān**–of them; **saṁjñā-artham**–by name.

3 O my teacher, please observe the great armies of the Pāṇḍavas, arranged in military formation by your brilliant disciple, Dhṛṣṭadyumna.

4-6 Among these soldiers are the expert archers Bhīma, Arjuna and others equally skilled in battle, like Sātyaki, King Virāṭa, the great fighter Drupada, Dhṛṣṭaketu, Chekitāna, the mighty hero Kāśirāja, Purujit, Kuntibhoja,

भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥८॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

bhavān bhīṣmaś cha karṇaś cha, kṛpaś cha samitiñjayaḥ
aśvatthāmā vikarṇaś cha, saumadattir jayadrathaḥ [8]
anye cha bahavaḥ śūrā, mad-arthe tyakta-jīvitāḥ
nānā-śastra-praharaṇāḥ, sarve yuddha-viśāradāḥ [9]
aparyāptaṁ tad asmākaṁ, balaṁ bhīṣmābhirakṣitam
paryāptaṁ tv idam eteṣāṁ, balaṁ bhīmābhirakṣitam [10]

bhavān–Your respected self; **bhīṣmaḥ cha**–Bhīṣma; **karṇaḥ cha**–and Karṇa; **samitiñjayaḥ kṛpaḥ cha**–Kṛpa, who is victorious in battle; **aśvatthāmā**–Aśvatthāmā; **vikarṇaḥ cha**–Vikarṇa; **saumadattiḥ**–Bhūriśravā; **jayadrathaḥ**–Jayadratha; **anye cha bahavaḥ śūrāḥ**–and many other warriors; (**santi**)–are present; **nānā-śastra-praharaṇāḥ**–armed with various weapons; **sarve**–all; **yuddha-viśāradāḥ**–skilled in battle; **tyakta-jīvitāḥ**–and prepared to sacrifice their lives; **mad-arthe**–for my sake.

asmākam tat balam–That strength of our army; **bhīṣma-abhirakṣitam**–protected by Bhīṣma; (**bhāti**)–appears; **aparyāptam**–unlimited (or insufficient); **tu**–but; **idam balam**–the strength of this army; **eteṣām**–of theirs; **bhīma-abhirakṣitam**–protected by Bhīma; (**bhāti**)–appears; **paryāptam**–limited (or sufficient) [both interpretations are possible].

the noble King Śaibya, the valiant Yudhāmanyu, the herioc Uttamaujā, Abhimanyu, and the sons of Draupadī. They are all great warriors, indeed.

7 O best of the twice-born, please consider, too, the foremost amongst us, the commanders of my armies. I submit their names before you:

8, 9 Firstly there is your respected self, then Bhīṣma, Karṇa, the ever victorious Kṛpāchārya, Aśvatthāmā, Vikarṇa, Bhūriśravā, Jayadratha and many other heroes skilled in the art of warfare, all armed with various weapons and prepared to lay down their very lives for me.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥
तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

---

ayaneṣu cha sarveṣu, yathā-bhāgam avasthitāḥ
bhīṣmam evābhirakṣantu, bhavantaḥ sarva eva hi [11]
tasya sañjanayan harṣaṁ, kuru-vṛddhaḥ pitāmahaḥ
siṁha-nādaṁ vinadyochchaiḥ, śaṅkhaṁ dadhmau pratāpavān [12]
tataḥ śaṅkhāś cha bheryaś cha, paṇavānaka-gomukhāḥ
sahasaivābhyahanyanta, sa śabdas tumulo 'bhavat [13]

---

bhavantaḥ–You; **sarve eva hi**–all indeed; **abhirakṣantu**–may support; **bhīṣmam eva**–Bhīṣma; **sarveṣu ayaneṣu cha**–at all points of entrance into the formation; **avasthitāḥ** (**santaḥ**)–being situated; **yathā-bhāgam**–at your posts.

pratāpavān–The hero; **kuru-vṛddhaḥ-pitāmahaḥ**–the venerable 'grandfather' Bhīṣma; **siṁha-nādam vinadya**–roaring like the lion; **śaṅkham dadhmau**–then blew his conchshell; **uchchaiḥ**–very loudly; **tasya harṣam sañjanayan**–for the pleasure of Duryodhana.

tataḥ–Thereafter; **śaṅkhāḥ cha bheryaḥ cha paṇava-ānaka gomukhāḥ**–conchshells, kettledrums, hand-drums, bugles and other instruments; **sahasā eva abhyahanyanta**–were immediately sounded. **saḥ śabdaḥ**–That sound; **tumulaḥ abhavat**–was tumultuous.

---

10 The strength of our army, headed by Bhīṣma, seems inestimable, yet the strength of the Pāṇḍavas' army, protected by Bhīma, is estimable.

11 Now take up your posts at the strategic points of the formation in support of Bhīṣma.

12 Then, with a war-cry like the roar of a lion, the venerable elder, Bhīṣma, loudly blew his conchshell to encourage Duryodhana.

13 At once there arose a tumultuous vibration of conchshells, kettledrums, hand-drums, bugles and the resounding of many instruments.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥
पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

---

tataḥ śvetair hayair yukte, mahati syandane sthitau
mādhavaḥ pāṇḍavaś chaiva, divyau śaṅkhau pradadhmatuḥ [14]
pāñchajanyaṁ hṛṣīkeśo, devadattaṁ dhanañjayaḥ
pauṇḍraṁ dadhmau mahā-śaṅkhaṁ, bhīma-karmā vṛkodaraḥ [15]
anantavijayaṁ rājā, kuntī-putro yudhiṣṭhiraḥ
nakulaḥ sahadevaś cha, sughoṣa-maṇipuṣpakau [16]

---

tataḥ–Thereafter; **mādhavaḥ pāṇḍavaḥ cha eva**–both Śrī Kṛṣṇa and Arjuna; **sthitau**–situated; **mahati syandane**–in a magnificent chariot; **śvetaiḥ hayaiḥ yukte**–yoked with white horses; **pradadhmatuḥ**–sounded; **divyau śaṅkhau**–divine conchshells.

hṛṣīkeśaḥ–Śrī Kṛṣṇa; **dadhmau**–sounded; **pāñchajanyam**–the Pāñchajanya; **dhanañjayaḥ**–Arjuna (sounded); **devadattam**–the Devadatta; (**cha**)–and; **bhīma-karmā vṛkodaraḥ**–the performer of mighty tasks, Bhīmasena (sounded); **mahā-śaṅkham**–the great conchshell; **pauṇḍram**–named Pauṇḍra.

kuntī-putraḥ rājā yudhiṣṭhiraḥ–King Yudhiṣṭhira, the son of Kuntī; (**dadhmau**)–sounded; **anantavijayam**–the Anantavijaya; **nakulaḥ sahadevaḥ cha**–and Nakula and Sahadeva (sounded); **sughoṣa-maṇipuṣpakau**–the conchshells named Sughoṣa and Maṇipuṣpaka.

---

14 Then Lord Śrī Kṛṣṇa and Arjuna, in a magnificent chariot drawn by white horses, blew their divine conchshells.

15 Hṛṣīkeśa blew His conchshell Pāñchajanya; Dhanañjaya sounded his, the Devadatta; and Bhīmsena, the performer of mighty tasks, blew the conchshell Pauṇḍra.

16 King Yudhiṣṭhira, the son of Kuntī, blew the Anantavijaya, while Nakula and Sahadeva blew the conchshells Sughoṣa and Maṇipuṣpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥१८॥
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥१९॥

---

kāśyaś cha parameṣv-āsaḥ, śikhaṇḍī cha mahā-rathaḥ
dhṛṣṭadyumno virāṭaś cha, sātyakiś chāparājitaḥ [17]

drupado draupadeyāś cha, sarvaśaḥ pṛthivī-pate
saubhadraś cha mahā-bāhuḥ, śaṅkhān dadhmuḥ pṛthak pṛthak [18]

sa ghoṣo dhārtarāṣṭrāṇāṁ, hṛdayāni vyadārayat
nabhaś cha pṛthivīṁ chaiva, tumulo 'bhyanunādayan [19]

(**he**) **pṛthivī-pate**–O lord of the earth, Dhṛtarāṣṭra; **kāśyaḥ cha**–the King of Kāśī; **parama-iṣu-āsaḥ**–skilled in bowmanship; **mahā-rathaḥ śikhaṇḍī cha**–and the great warrior, Śikhaṇḍī; **dhṛṣṭadyumnaḥ virāṭaḥ cha**–Dhṛṣṭadyumna and King Virāṭa; **cha**–and; **aparājitaḥ**–the unconquerable; **sātyakiḥ**–Sātyaki; **drupadaḥ**–King Drupada; **draupadeyāḥ cha**–the sons of Draupadī; **mahā-bāhuḥ saubhadraḥ cha**–and the mighty Abhimanyu; **sarvaśaḥ**–all; **dadhmuḥ**–sounded; **pṛthak pṛthak śaṅkhān**–their respective conchshells.

saḥ tumulaḥ ghoṣaḥ–That tumultuous sound; **abhyanunādayan**–echoing; **pṛthivīm cha nabhaḥ cha eva**–throughout the land and heavens; **vyadārayat**–rent, pierced; **hṛdayāni**–the hearts; **dhārtarāṣṭrāṇām**–of the sons of Dhṛtarāṣṭra.

17, 18 O lord of the earth, the skilled archer Kāśirāja, the great warrior Śikhaṇḍī, Dhṛṣṭadyuma, King Virāṭa, the unconquerable Sātyaki, King Drupada, the sons of Draupadī, and the mighty son of Subhadrā, Abhimanyu—all blew their conchshells.

19 Resounding throughout the land and heavens, the tremendous vibration of those conchshells pierced the hearts of the sons of Dhṛtarāṣṭra.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥२०॥

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

---

atha vyavasthitān dṛṣṭvā, dhārtarāṣṭrān kapi-dhvajaḥ
pravṛtte śastra-sampāte, dhanur udyamya pāṇḍavaḥ
hṛṣīkeśaṁ tadā vākyam, idam āha mahī-pate [20]

arjuna uvācha

senayor ubhayor madhye, rathaṁ sthāpaya me 'chyuta [21]
yāvad etān nirīkṣe 'haṁ, yoddhu-kāmān avasthitān
kair mayā saha yoddhavyam, asmin raṇa-samudyame [22]

yotsyamānān avekṣe 'haṁ, ya ete 'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher, yuddhe priya-chikīrṣavaḥ [23]

(**he**) **mahī-pate**–O King; **atha**–thereafter; **pravṛtte** (**sati**)–at the time for commencing; **śastra-sampāte**–the casting of weapons; **kapi-dhvajaḥ pāṇḍavaḥ**–Arjuna of the Hanumān flag; **dhārtarāṣṭrān vyavasthitān dṛṣṭvā**–having seen the sons of Dhṛtarāṣṭra arrayed before him ready for battle; **tadā**–at that time; **dhanuḥ udyamya**–taking up his bow; **āha**–spoke; **idam vākyam**–these words; **hṛṣīkeśam**–to Śrī Kṛṣṇa.

arjunaḥ uvācha–Arjuna said: (**he**) **achyuta**–O Achyuta**;** **sthāpaya**–please place; **me ratham**–my chariot; **madhye**–between; **ubhayoḥ senayoḥ**–both armies; **yāvat**–so that; **aham**–I; **nirīkṣe**–can observe; **yoddhu-kāmān avasthitān etān**–these warriors desirous of battle; **kaiḥ saha**–with whom; **mayā yoddhavyam**–I have to fight; **asmin raṇa-samudyame**–on this battlefield; **aham**–and I; **avekṣe**–may see; (**tān**) **yotsyamānān**–the warriors; **atra yuddhe**–in this battle; **ete ye samāgatāḥ**–who have come; **priya-chikīrṣavaḥ**–as well-wishers; **durbuddheḥ dhārtarāṣṭrasya**–of wicked Duryodhana.

संजय उवाच ।
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥२५॥

---

sañjaya uvācha
evam ukto hṛṣīkeśo, guḍākeśena bhārata
senayor ubhayor madhye, sthāpayitvā rathottamam [24]
bhīṣma-droṇa-pramukhataḥ, sarveṣāṁ cha mahīkṣitām
uvācha pārtha paśyaitān, samavetān kurūn iti [25]

---

sañjayaḥ uvācha–Sañjaya said: (**he**) **bhārata**–O Dhṛtarāṣṭra; **evam uktaḥ** (**san**)–this being spoken; **guḍākeśena**–by Arjuna, the conqueror of sleep; **hṛṣīkeśaḥ**–Śrī Kṛṣṇa; **sthāpayitvā**–placing; **ratha-uttamam**–the grand chariot; **ubhayoḥ senayoḥ madhye**–between both armies; (**purataḥ**)–before; **bhīṣma-droṇa-pramukhataḥ**–Bhīṣma, Droṇa and company; **sarveṣām cha mahī-kṣitām**–and all the chieftains; **uvācha iti**–spoke thus: (**he**) **pārtha**–O Arjuna; **paśya**–behold; **samavetān etān kurūn**–these assembled Kurus.

---

20 O King, as the battle was about to commence, Arjuna, whose chariot was adorned with the flag of Hanumān, seeing Duryodhana and his army poised for battle, took up his bow and said to Śrī Kṛṣṇa:

21-23 O Kṛṣṇa, please place my chariot between the two armies so I may observe the warriors with whom I must contend on this battlefield, and who have come to fight for the satisfaction of the wicked Duryodhana.

24, 25 Sañjaya said: O descendant of Bharata, after the vigilant Arjuna spoke these words, Śrī Kṛṣṇa, the Lord of the perceptions of all living beings, drew the grand chariot between both armies, before Bhīṣma, Droṇa and all the chieftains of the earth. The Lord then said: O Pārtha, behold the Kauravas assembled here for battle!

तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखींस्तथा ।
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥२६॥
तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥२७॥

अर्जुन उवाच ।

दृष्ट्वेमान् स्वजनान् कृष्ण युयुत्सून् समवस्थितान् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥२८॥

tatrāpaśyat sthitān pārthaḥ, pitṝn atha pitāmahān
āchāryān mātulān bhrātṝn, putrān pautrān sakhīṁs tathā
śvaśurān suhṛdaś chaiva, senayor ubhayor api [26]
tān samīkṣya sa kaunteyaḥ, sarvān bandhūn avasthitān
kṛpayā parayāviṣṭo, viṣīdann idam abravīt [27]

arjuna uvācha

dṛṣṭvemān svajanān kṛṣṇa, yuyutsūn samavasthitān
sīdanti mama gātrāṇi, mukhaṁ cha pariśuṣyati [28]

atha–Thereafter; **eva**–certainly; **pārthaḥ**–Arjuna; **api apaśyat**–could also see; **sthitān**–situated; **tatra**–there; (**madhye**)–within; **ubhayoḥ senayoḥ**–both armies; **pitṝn**–paternal elders; **pitāmahān**–grandfathers; **āchāryān**–teachers; **mātulān**–maternal elders; **bhrātṝn**–brothers; **putrān**–sons; **pautrān**–grandsons; **sakhīn**–friends; **tathā śvaśurān**–fathers-in-law; **suhṛdaḥ cha**–and well-wishers.

samīkṣya–Seeing; **tān sarvān bandhūn**–all these kinsmen; **avasthitān**–present; (**tatra**)–on the battlefield; **saḥ kaunteyaḥ**–that son of Kuntī; **parayā kṛpayā āviṣṭaḥ**–overwhelmed with great compassion; **viṣīdan** (**san**)–and being grief-stricken; **idam abravīt**–spoke thus.

arjunaḥ uvācha–Arjuna said: (**he**) **kṛṣṇa**–O Kṛṣṇa; **dṛṣṭvā**–seeing; **imān svajanān**–all these friends and relatives; **samavasthitān**–assembled; **yuyutsūn**–and desirous of battle; **mama gātrāṇi**–my body; **sīdanti**–feels exhausted; **mukham cha pariśuṣyati**–and my mouth is becoming dry.

26 There, within both armies, Arjuna saw paternal and maternal elders, grandfathers, teachers, brothers, sons, grandsons, fathers-in-law, friends and other well-wishers.
27 Seeing his kinsmen present on the battlefield, Arjuna, the son of Kuntī, was grief-stricken and overcome with pity. He said:

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥२९॥
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥३०॥
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥३१॥

---

vepathuś cha śarīre me, roma-harṣaś cha jāyate
gāṇḍīvaṁ sraṁsate hastāt, tvak chaiva paridahyate [29]
na cha śaknomy avasthātuṁ, bhramatīva cha me manaḥ
nimittāni cha paśyāmi, viparītāni keśava [30]
na cha śreyo 'nupaśyāmi, hatvā svajanam āhave
na kāṅkṣe vijayaṁ kṛṣṇa, na cha rājyaṁ sukhāni cha [31]

---

me śarīre–In my body; **vepathuḥ**–are tremors; **cha**–and; **romaharṣaḥ**–bodily hairs standing on end; **cha jāyate**–is also occuring. **gāṇḍīvam**–The bow Gāṇḍīva; **sraṁsate**–is slipping; **hastāt**–from my hand; **tvak cha**–and my skin; **paridahyate eva**–burns too.

(**he**) **keśava**–O Śrī Kṛṣṇa; **cha**–and; (**aham**)–I; **na śaknomi**–am unable to; **avasthātum cha**–compose myself any longer; **iva**–as; **me manaḥ**–my mind; **bhramati**–is flickering; **paśyāmi cha**–and I see; **viparītāni nimittāni**–bad omens.

(**he**) **kṛṣṇa**–O Kṛṣṇa; **na anupaśyāmi cha**–nor do I see; **śreyaḥ**–any good; **svajanam hatvā**–in killing my kinsmen; **āhave**–in battle. (**aham**)–I; **vijayam na kāṅkṣe**–desire neither victory; **na cha rājyam cha sukhāni**–nor the enjoyment of a kingdom.

---

28 O Kṛṣṇa, seeing all these relatives and friends assembled and eager for battle, the strength is draining from my limbs and my mouth feels parched.

29 I am trembling and the hairs on my body are standing on end, my skin is burning and I am losing grip of my Gāṇḍīva bow.

30 O Keśava, I cannot maintain my composure any longer. My mind is disturbed and I see bad omens.

31 I do not see any good in killing my kinsmen in this battle. O Kṛṣṇa, I have no wish for victory or to enjoy a kingdom.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥३२॥
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३३॥
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ।
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥३४॥

---

kiṁ no rājyena govinda, kiṁ bhogair jīvitena vā
yeṣām arthe kāṅkṣitaṁ no, rājyaṁ bhogāḥ sukhāni cha [32]

ta ime 'vasthitā yuddhe, prāṇāṁs tyaktvā dhanāni cha
āchāryāḥ pitaraḥ putrās, tathaiva cha pitāmahāḥ [33]

mātulāḥ śvaśurāḥ pautrāḥ, śyālāḥ sambandhinas tathā
etān na hantum ichchhāmi, ghnato 'pi madhusūdana [34]

(**he**) **govinda**–O Śrī Kṛṣṇa; **kim naḥ rājyena**–of what value is our kingdom; **kim vā bhogaiḥ jīvitena**–and what is the need of its royal pleasures, or life itself; **yeṣām arthe**–if those for whom; **naḥ**–our; **rājyam bhogāḥ sukhāni cha**–kingdom with its pleasures and enjoyable objects; **kāṅkṣitam**–is desirable; **te ime**–all these; **āchāryaḥ**–teachers; **pitaraḥ**–fatherly elders; **putrāḥ**–sons; **tathā eva cha**–and also even; **pitāmahāḥ**–grandfathers; **mātulāḥ**–maternal uncles; **śvaśurāḥ**–fathers-in-law; **pautrāḥ**–grandsons; **śyālāḥ**–brothers-in-law; **tathā sambandhinaḥ**–and other relatives; **yuddhe avasthitāḥ**–are present on the battlefield; **tyaktvā**–risking; **dhanāni prāṇān cha**–their wealth and lives? (**he**) **madhusūdana**–(Therefore,) O Madhusūdana; **ghnataḥ api**–though I may be killed by them; **na ichchhāmi**–I do not wish; **etān hantum**–to kill them.

32–34 O Govinda, if those for whom we desire all this—teachers, paternal and maternal elders, sons, grandfathers, fathers-in-law, grandsons, brothers-in-law and other relatives—are about to risk their wealth and lives in battle, of what value is our kingdom and its royal pleasures, or even life itself? O Madhusūdana, I do not wish to kill them even though I, myself, may be killed.

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥३५॥
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ।
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३६॥

---

api trailokya-rājyasya, hetoḥ kiṁ nu mahī-kṛte
nihatya dhārtarāṣṭrān naḥ, kā prītiḥ syāj janārdana [35]

pāpam evāśrayed asmān, hatvaitān ātatāyinaḥ
tasmān nārhā vayaṁ hantuṁ, dhārtarāṣṭrān svabāndhavān
svajanaṁ hi kathaṁ hatvā, sukhinaḥ syāma mādhava [36]

(**he**) **janārdana**–O Śrī Kṛṣṇa; **kā prītiḥ syāt**–what happiness can be possible; **naḥ**–for us; **nihatya**–by killing; **dhārtarāṣṭrān**–the sons of Dhṛtarāṣṭra; **trailokya rājyasya hetoḥ api**–for the sovereignty of even the three worlds; **mahī-kṛte kim nu**–not to speak of ruling the earth?

(**he**) **mādhava**–O Mādhava; **pāpam eva**–only sin; **āśrayet**–will enter; **asmān**–us; **hatvā**–by killing; **etān ātatāyinaḥ**–these adversaries. **tasmāt**–Therefore; **vayam**–we; **na arhāḥ**–are wrong; **hantum**–to kill; **svabāndhavān**–our own family members; **dhārtarāṣṭrān**–the sons of Dhṛtarāṣṭra. **svajanam hatvā hi**–By killing our kinsmen; **katham**–how; (**vayam**) **syāma**–can we be; **sukhinaḥ**–happy?

---

35 O Janārdana, even if we gain sovereignty over the three worlds, not to speak of ruling the earth, how can we be happy if we kill the sons of Dhṛtarāṣṭra?

36 Only sin will befall us if we slay our teachers and guardians, though they be our adversaries. We cannot take the lives of our own relatives, the sons of Dhṛtarāṣṭra. O Mādhava, how can we be happy by killing our kinsmen?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३७॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३८॥
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥३९॥

yadyapy ete na paśyanti, lobhopahata-chetasaḥ
kula-kṣaya-kṛtaṁ doṣaṁ, mitra-drohe cha pātakam [37]

kathaṁ na jñeyam asmābhiḥ, pāpād asmān nivartitum
kula-kṣaya-kṛtaṁ doṣaṁ, prapaśyadbhir janārdana [38]

kula-kṣaye praṇaśyanti, kula-dharmāḥ sanātanāḥ
dharme naṣṭe kulaṁ kṛtsnam, adharmo 'bhibhavaty uta [39]

(**he**) **janārdana**–O Janārdana, Kṛṣṇa; **yadyapi ete**–although these persons; **lobha-upahata-chetasaḥ** (**santaḥ**)–their hearts being afflicted with greed; **pātakam na paśyanti**–do not see the sin; **mitra-drohe**–of betraying one's friends; **cha**–and; **kula-kṣaya-kṛtam doṣam**–the sin of destroying the dynasty; (**tathāpi**)–nonetheless; **katham**–how; **na jñeyam**–should it not be known; **asmābhiḥ**–by us; **nivartitum**–to refrain; **asmāt pāpāt**–from this sinful act; **prapaśyadbhiḥ**–clearly seeing; **kula-kṣaya-kṛtam doṣam**–the evil of destroying the dynasty?

kula-kṣaye–With the decline of the dynasty; **sanātanāḥ**–the traditional; **kula-dharmāḥ**–religious practices of the dynasty; **praṇaśyanti**–are destroyed. **dharme naṣṭe** (**sati**)–When religious practices are lost; **adharmaḥ**–irreligion; **abhibhavati**–overcomes; **kṛtsnam uta kulam**–the entire dynasty.

37-38 Athough they, overwhelmed with greed, cannot see the sin of betraying one's friends and destroying the dynasty, O Janārdana, how can we not refrain from this heinous act, being in full knowledge of the consequences?

39 With the decline of the dynasty, its religious traditions are lost. When religious practices are lost, irreligion overcomes the entire dynasty.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥४०॥
सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४१॥
दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४२॥

adharmābhibhavāt kṛṣṇa, praduṣyanti kula-striyaḥ
strīṣu duṣṭāsu vārṣṇeya, jāyate varṇa-saṅkaraḥ [40]
saṅkaro narakāyaiva, kula-ghnānāṁ kulasya cha
patanti pitaro hy eṣāṁ, lupta-piṇḍodaka-kriyāḥ [41]
doṣair etaiḥ kula-ghnānāṁ, varṇa-saṅkara-kārakaiḥ
utsādyante jāti-dharmāḥ, kula-dharmāś cha śāśvatāḥ [42]

(**he**) **kṛṣṇa**–O Kṛṣṇa; **adharma-abhibhavāt**–when the family is overcome by irreligion; **kula-striyaḥ**–the women of the family; **praduṣyanti**–are polluted. (**he**) **vārṣṇeya**–O descendant of the Vṛṣṇi dynasty; **strīṣu duṣṭāsu** (**satsu**)–when the women of the family become corrupt; **jāyate**–the result is; **varṇa-saṅkaraḥ**–adulterated progeny.

saṅkaraḥ–Adulterated progeny; **narakāya eva** (**bhavati**)–causes a hellish condition; **kulasya kula-ghnānām cha**–for both the dynasty and its destroyers. **eṣām**–Their; **pitaraḥ**–forefathers; **patanti hi**–surely fall; **lupta-piṇḍa-udaka-kriyāḥ**–due to the cessation of obsequial offerings of food and water.

etaiḥ doṣaiḥ–By such heinous acts; **kula-ghnānām**–of the destroyers of the dynasty; **varṇa-saṅkara-kārakaiḥ**–causing *varṇasaṅkara,* adulterated progeny; **śāśvatāḥ**–traditional; **kula-dharmāḥ jāti-dharmāḥ cha**–familial and socio-religious functions; **utsādyante**–are ruined.

40 O Kṛṣṇa, descendant of the Vṛṣṇi dynasty, when the dynasty is thus overcome by irreligion, the women of the family become corrupt and adulterated progeny is the result.

41 Adulterated progeny forces both the family and its aggressors into a hellish existence. The same fate befalls their ancestors, because regular offerings of food and water to them cease.

42 Such heinous acts by the destroyers of the dynasty are the cause of adulterated progeny, ruining the culture of a civilized society and noble lineage.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥४३॥
अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४४॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४५॥

utsanna-kula-dharmāṇāṁ, manuṣyāṇāṁ janārdana
narake niyataṁ vāso, bhavatīty anuśuśruma [43]

aho bata mahat-pāpaṁ, kartuṁ vyavasitā vayam
yad rājya-sukha-lobhena, hantuṁ svajanam udyatāḥ [44]

yadi mām apratīkāram, aśastraṁ śastra-pāṇayaḥ
dhārtarāṣṭrā raṇe hanyus, tan me kṣemataraṁ bhavet [45]

(**he**) **janārdana**–O Janārdana; (**vayam**) **anuśuśruma**–We have heard; **iti**–that; **manuṣyāṇām**–for those persons; **utsanna-kula-dharmāṇām**–whose family traditions have been destroyed; **niyatam**–constant; **narake vāsaḥ**–residence in hell; **bhavati**–occurs.

aho bata–Alas, what a tragedy! **vayam**–We; **vyavasitāḥ**–have resolved; **kartum**–to commit; **mahat-pāpam**–a most heinous sin. **yat rājya-sukha-lobhena**–Out of greed for royal pleasures; **udyatāḥ**–we are prepared; **svajanam hantum**–to slay our relatives.

yadi–If; **dhārtarāṣṭrāḥ**–the sons of Dhṛtarāṣṭra; **śastra-pāṇayaḥ**–equipped with weapons; **hanyuḥ**–kill; **mām**–me; **aśastram**–unarmed; **apratīkāram**–and unresisting; **raṇe**–in battle; **tat**–that; **bhavet**–will be; **kṣemataram**–more auspicious; **me**–for me.

43 O Janārdana, we have heard that persons whose familial, social and religious traditions are disrupted dwell always in hell.

44 Alas, what a grave sin we have resolved to commit! Driven by greed for trifling royal happiness, we are about to slay our own kinsmen.

45 If, unarmed and unresisting, I am killed on this battlefield by the armed sons of Dhṛtarāṣṭra, that will be more auspicious for me.

संजय उवाच ।
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४६॥
इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्म-
पर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सैन्यदर्शनं नाम प्रथमोऽध्यायः ॥१॥

---

sañjaya uvācha
evam uktvārjunaḥ saṅkhye, rathopastha upāviśat
visṛjya sa-śaraṁ chāpaṁ, śoka-saṁvigna-mānasaḥ [46]

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde sainya-darśanaṁ nāma prathamo 'dhyāyaḥ [1]

---

sañjayaḥ uvācha–Sañjaya said: **arjunaḥ**–Arjuna; **evam uktvā**–having thus spoken; **saṅkhye**–on the battlefield; **visṛjya**–casting aside; **chāpam**–bow; **sa-śaram**–and arrows; **upāviśat**–sat down; **ratha-upasthaḥ**–on the chariot; **śoka-saṁvigna-mānasaḥ**–his heart heavy with sorrow.

---

46 Sañjaya said: There, on the battlefield, speaking these words, Arjuna cast aside his bow and arrows and sat down on the chariot, his heart filled with sadness.

End of Chapter One

Observing the Armies

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

द्वितीयोऽध्यायः

CHAPTER TWO

Sāṅkhya-yoga

The Constitution of the Soul

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥
क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥३॥

sañjaya uvācha

taṁ tathā kṛpayāviṣṭam, aśru-pūrṇākulekṣaṇam
viṣīdantam idaṁ vākyam, uvācha madhusūdanaḥ [1]

śrī-bhagavān uvācha

kutas tvā kaśmalam idaṁ, viṣame samupasthitam
anārya-juṣṭam asvargyam, akīrti-karam arjuna [2]
klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate
kṣudraṁ hṛdaya-daurbalyaṁ, tyaktvottiṣṭha parantapa [3]

sañjayaḥ uvācha–Sañjaya said: **madhusūdanaḥ**–Śrī Kṛṣṇa; **tathā**–then; **uvācha**–spoke; **idam vākyam**–these words; **viṣīdantam tam**–to the saddened Arjuna; **kṛpayā-āviṣṭam**–whose heart was filled with pity; **aśru-pūrṇa-ākula-īkṣaṇam**–his eyes brimming with tears, showing his distress.

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **arjuna**–O Arjuna; **viṣame**–in this crisis; **kutaḥ**–how; **idam kaśmalam**–has this illusion; **tvā**–of yours; **samupasthitam**–occured? **anārya-juṣṭam**–This does not befit an Āryan (noble person); **asvargyam**–it is an obstacle to the attainment of heaven; **akīrti-karam**–and the cause of infamy.

(**he**) **pārtha**–O son of Kuntī; **klaibyam mā sma gamaḥ**–do not be overcome by cowardice. **etat**–This; **na upapadyate**–does not befit; **tvayi**–you. (**he**) **parantapa**–O subduer of the enemy; **tyaktvā**–giving up; **kṣudram hṛdaya-daurbalyam**–petty weak-heartedness; **uttiṣṭha**–arise for battle.

1 Sañjaya said: The Supreme Lord, Madhusūdana, then spoke to the saddened Arjuna whose heart was filled with pity, his eyes brimming with tears.

2 The Supreme Lord said: O Arjuna, how has such illusion overcome you at this crucial moment? This does not befit an Āryan, and it leads not to heaven but to infamy.

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४॥
गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥
न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

arjuna uvācha

kathaṁ bhīṣmam ahaṁ saṅkhye, droṇaṁ cha madhusūdana
iṣubhiḥ pratiyotsyāmi, pūjārhāv arisūdana [4]
gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān [5]
na chaitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ [6]

arjunaḥ uvācha–Arjuna said: (**he**) **madhusūdana arisūdana**–O Madhusūdana, slayer of the enemy; **katham aham**–how can I; **pratiyotsyāmi**–counterattack; **iṣubhiḥ**–with arrows; **saṅkhye**–in battle; (**lakṣī-kṛtya**)–aiming at; **pūjā-arhau**–worshippable; **bhīṣmam droṇam cha**–Bhīṣma and Droṇa?

śreyaḥ–Better; **bhaikṣyam api bhoktum**–to live on food obtained by begging; **iha loke**–in this world; **ahatvā hi**–without killing; **mahā-anubhāvān gurūn**–noble elders and teachers. **tu**–Otherwise; **gurūn hatvā**–by killing our teachers and superiors; **bhuñjīya**–we shall enjoy; **rudhira-pradigdhān**–their blood-tainted; **artha-kāmān bhogān**–wealth and coveted enjoyable objects; **iha eva**–here.

yat vā–If indeed; (**vayam**)–we; **jayema**–win; **yadi vā**–or if; (**ete**)–these men; **naḥ jayeyuḥ**–happen to conquer us; **na cha vidmaḥ**–we do not understand; **etat katarat**–which of these; **garīyaḥ**–is more beneficial; **naḥ**–for us. **te dhārtarāṣṭrāḥ**–Those very sons of Dhṛtarāṣṭra; **yān hatvā**–by killing whom; **na jijīviṣāmaḥ eva**–we do not wish to even live; **avasthitāḥ**–are present; **pramukhe**–before us for battle.

3 O son of Kuntī, give up this cowardice, for it does not befit you. O great hero, cast off this petty weakness of heart and arise for battle!

4 Arjuna said: O Madhusūdana, slayer of the enemy, how can I counterattack, shooting arrows at venerable

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥
न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥८॥

kārpaṇya-doṣopahata-svabhāvaḥ
pṛchchhāmi tvāṁ dharma-saṁmūḍha-chetāḥ
yach chhreyaḥ syān niśchitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam [7]
na hi prapaśyāmi mamāpanudyād
yach chhokam uchchhoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ
rājyaṁ surāṇām api chādhipatyam [8]

kārpaṇya-doṣa upahata-svabhāvaḥ–Losing heart, thus losing the courage of the warrior by apprehending the fall of the dynasty; (**tathā**)–and; **dharma-saṁmūḍha-chetāḥ**–bewildered in determining my duty and non-duty; (**aham**) **pṛchchhāmi**–I am asking; **tvām**–You; (**tvam**) **brūhi**–You please say; **tat**–that (course of action); **yat**–which; **syāt**–may; **niśchitam**–be ascertained; **śreyaḥ**–as best; **me**–for me. **aham**–I am; **te śiṣyaḥ**–ready for Your counsel and direction; (**ataḥ**)–therefore; **śādhi**–please instruct; **mām**–me; **tvām prapannam**–Your surrendered soul.

avāpya–After gaining; **asapatnam**–an unrivalled; **ṛddham**–expansive; **rājyam**–kingdom; **bhūmau**–on earth; **cha**–and; **ādhipatyam**–sovereignty; **surāṇām api**–over even the demigods; (**aham**)–I; **na hi prapaśyāmi**–do not see; **yat**–that which; **apanudyāt**–will dispel; **mama**–my; **śokam**–grief; **uchchhoṣaṇam**–that saps; **indriyāṇām**–my senses.

Bhīṣma and my teacher Droṇa, who are worthy of my worship?

5 It is better to live in this world and beg, without taking the lives of our noble elders and teachers. Otherwise, by killing them we shall remain in this world only to enjoy their wealth and possessions tainted with their blood.

6 I cannot understand which will be better—victory or defeat; for if we kill the sons of Dhṛtarāṣṭra, who now stand before us on the battlefront, we shall not wish to live.

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥
तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

sañjaya uvācha
evam uktvā hṛṣīkeśaṁ, guḍākeśaḥ parantapaḥ
na yotsya iti govindam, uktvā tūṣṇīṁ babhūva ha [9]

tam uvācha hṛṣīkeśaḥ, prahasann iva bhārata
senayor ubhayor madhye, viṣīdantam idaṁ vachaḥ [10]

sañjayaḥ uvācha–Sañjaya said: **evam uktvā**–Having spoken thus; **hṛṣīkeśam**–unto Śrī Kṛṣṇa; **guḍākeśaḥ**–sense-controlled Arjuna, the conqueror of sleep; **parantapaḥ**–the chastiser of the enemy; **uktvā iti**–then said; **govindam**–to Govinda: (**aham**) **na yotsye**–"I shall not fight"; **babhūva ha**–and then was; **tūṣṇīm**–silent.

(**he**) **bhārata**–O Dhṛtarāṣṭra; **ubhayoḥ senayoḥ madhye**–situated between both armies; **hṛṣīkeśaḥ**–Hṛṣīkeśa, Kṛṣṇa; **prahasan iva**–smilingly; **uvācha**–spoke; **idam vachaḥ**–these words; **viṣīdantam**–to the grief-stricken; **tam**–Arjuna.

7 Now I am bewildered. What is my real duty? I am losing heart and distraught. So please tell me clearly what is the best course of action to take. I am Your surrendered disciple; please instruct me.

8 Even if we gain an unrivalled, flourishing kingdom on earth and sovereignty over heaven, I see nothing to dispel my debilitating grief.

9 Sañjaya said: Thus the valiant, vigilant Arjuna spoke to Kṛṣṇa, who is Hṛṣīkeśa, the Lord of the senses of all beings. Then he declared, "Govinda, I will not fight", and fell silent.

10 O Bhārata, there amidst the armies, Śrī Hṛṣīkeśa, smiling, spoke thus to the grief-stricken Arjuna:

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥
देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

śrī-bhagavān uvācha

aśochyān anvaśochas tvaṁ, prajñā-vādāṁś cha bhāṣase
gatāsūn agatāsūṁś cha, nānuśochanti paṇḍitāḥ [11]
na tv evāhaṁ jātu nāsaṁ, na tvaṁ neme janādhipāḥ
na chaiva na bhaviṣyāmaḥ, sarve vayam ataḥ param [12]
dehino 'smin yathā dehe, kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir, dhīras tatra na muhyati [13]

śrī-bhagavān uvācha–The Supreme Lord said: **tvam**–you; **anvaśochaḥ**–are lamenting; **aśochyān**–for those unworthy of grief; **prajñā-vādān cha bhāṣase**–and speaking like a wise man. **paṇḍitāḥ**–The wise; **na anuśochanti**–do not lament; **gatāsūn**–for the dead; **agatāsūn cha**–or the living.

(**iti**) **tu na eva**–It is not a fact that; **aham**–I; **na āsam**–did not exist; **jātu**–ever before; (**iti**) **na**–nor is it that; **tvam na**–you did not exist; (**iti na**)–nor is it that; **ime janādhipāḥ**–all these kings; **na**–did not exist; **cha**–and; (**iti na**) **eva**–nor is it that; **sarve vayam na bhaviṣyāmaḥ**–we will all no longer exist; **ataḥ param**–hereafter.

yathā–As; **asmin dehe**–in this body; **dehinaḥ**–of the embodied living being; **kaumāram**–childhood; **yauvanam**–youth; **jarā**–and old age; (**bhavati**)–occur; **tathā**–so also; **deha-antara prāptiḥ**–the attainment of yet another body; (**bhavati**)–occurs. **dhīraḥ**–The wise; **na muhyati**–are not deluded; **tatra**–by that.

11 The Lord said: O Arjuna, you are lamenting for that which is unworthy of grief, yet speaking words of wisdom. The wise lament neither for the living nor the dead.
12 Never was there a time when you, I, or all these kings did not exist. Just as we exist in the present, so have we existed in the past, and shall continue to exist in the future.
13 As the living being passes through the bodily changes of childhood, youth and old age, it similarly attains another body at death. The wise are not deluded by this.

**मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥
नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥**

**mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās, tāṁs titikṣasva bhārata** [14]
**yaṁ hi na vyathayanty ete, puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ, so 'mṛtatvāya kalpate** [15]
**nāsato vidyate bhāvo, nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo 'ntas, tv anayos tattva-darśibhiḥ** [16]

(**he**) **kaunteya**–O Arjuna, son of Kuntī; **mātrā-sparśāḥ tu**–material contact–the engagement of the senses with their objects; **śīta-uṣṇa-sukha-duḥkha-dāḥ**–produces cold and heat, pleasure and pain sensations. (**te**) **āgama-apāyinaḥ**–These come and go; **anityāḥ**–and are temporary. (**ataḥ**)–Therefore; (**he**) **bhārata**–O Arjuna; **titikṣasva**–endure; **tān**–them.

(**he**) **puruṣa-ṛṣabha**–O noblest of men; **saḥ dhīram puruṣam**–the wise man; **sama-duḥkha-sukham**–equipoised in happiness and unhappiness; **yam**–who; **ete**–these; (**mātrā-sparśāḥ**)–actions of the senses engaging with material sense objects; **na vyathayanti**–cannot disturb; **kalpate hi**–is alone qualified; **amṛtatvāya**–for immortality.

asataḥ–Of a destructible object; **na vidyate**–there is no; **bhāvaḥ**–eternal existence; **tu**–and; **sataḥ**–of an eternal object; **na vidyate**–there is no; **abhāvaḥ**–destruction. **antaḥ**–Such a conclusion, i.e., of the nature; **anayoḥ ubhayoḥ api**–of each; **dṛṣṭaḥ**–has been realized; **tattva-darśibhiḥ**–by the seers of the truth.

14 O son of Kuntī, the engagement of the senses with their objects produces the sensations of cold, heat, pleasure and pain. But these effects are temporary—they come and go. Therefore, O Bhārata, you must endure them.

15 O noblest of men, the wise man who is equipoised in pleasure and pain, and undisturbed by sense-experiences, is alone qualified for immortality.

16 Of the *asat* (destructible object, such as the mutable body and associated phenomena) there is no eternal existence; of the *sat* (eternal object, the soul) there is no

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

avināśi tu tad viddhi, yena sarvam idaṁ tatam
vināśam avyayasyāsya, na kaśchit kartum arhati [17]
antavanta ime dehā, nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya, tasmād yudhyasva bhārata [18]
ya enaṁ vetti hantāraṁ, yaś chainaṁ manyate hatam
ubhau tau na vijānīto, nāyaṁ hanti na hanyate [19]

tu–But; **viddhi**–know that; **tat**–the soul; **yena**–by which; **idam sarvam**–this entire body; **tatam**–is pervaded; **avināśi**–is indestructible. **na kaśchit**–No one; **arhati**–is able; **vināśam kartum**–to bring about the destruction; **avyayasya asya**–of this imperishable soul.

śarīriṇaḥ–Of the living being; **nityasya**–who is always the same; **anāśinaḥ**–indestructible; **aprameyasya**–and immeasurable, due to his extremely subtle nature; **ime dehāḥ**–all these bodies; **uktāḥ**–are said to be; **antavantaḥ**–subject to destruction; **tasmāt**–therefore; (**he**) **bhārata**–O Arjuna; **yudhyasva**–fight.

yaḥ–Those persons who; **vetti**–think; **enam**–this soul to be; **hantāram**–a killer; **yaḥ cha enam manyate**–and those who think it; **hatam**–killed; **tau ubhau**–both of them; **na vijānītaḥ**–are ignorant; (**yasmāt**)–since; **ayam**–this soul; **na hanti**–neither kills anyone; **na hanyate**–nor is killed by anyone.

destruction or change. The nature of each has been realized by the seers of the truth.

17 Know that the soul, by which the entire body is pervaded, is indestructible. No one can destroy the imperishable soul.

18 The soul is said to be eternal, indestructible and immeasurable. Only these physical bodies are subject to destruction. Therefore fight, O Bhārata.

19 Those who think the living being slays, and those who think it is slain, are ignorant of the true nature of the soul; for the soul neither slays nor is slain.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०॥
वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥२२॥

na jāyate mriyate vā kadāchin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre [20]

vedāvināśinaṁ nityaṁ, ya enam ajam avyayam
kathaṁ sa puruṣaḥ pārtha, kaṁ ghātayati hanti kam [21]

vāsāṁsi jīrṇāni yathā vihāya, navāni grhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny, anyāni saṁyāti navāni dehī [22]

ayam–This soul; **na jāyate**–is neither born; **vā na mriyate**–nor dies; **kadāchit**–at any time; **bhūtvā na vā**–nor being; **bhavitā**–will it be created; **bhūyaḥ**–again. **ayam ajaḥ**–This soul is birthless; **nityaḥ**–eternal; **śāśvataḥ**–free from decay; **purāṇaḥ**–ancient, changeless; (**cha**)–and; (**ayam**)–the soul; **na hanyate**–is never destroyed; **śarīre hanyamāne** (**api**)–even if the body is destroyed.

(**he**) **pārtha**–O Arjuna; **yaḥ**–that person who; **veda**–knows; **enam**–this soul as; **nityam**–eternal; **ajam**–birthless; **avyayam**–immutable; **avināśinam**–and indestructible; **katham**–how can; **saḥ purusaḥ ghātayati**–that person cause the death; **kam**–of anyone; (**vā**)–or; (**katham**)–how can; **hanti**–he kill; **kam**–anyone?

yathā–As; **naraḥ**–a man; **vihāya**–rejecting; **jīrṇāni vāsāṁsi**–torn clothes; **gṛhṇāti**–accepts; **aparāṇi navāni**–new garments; **tathā**–similarly; **dehī**–the soul; **vihāya**–rejecting; **jīrṇāni**–old and decrepit; **śarīrāṇi**–bodies; **saṁyāti**–accepts; **anyāni navāni**–new bodies.

20 The soul is neither born nor dies; it has neither been nor will it be created, because it is unborn and eternal. It is ever-youthful, yet ancient. It is not destroyed when the body is destroyed.

21 O Pārtha, knowing the soul to be indestructible, eternal, birthless and immutable, how can a person kill or cause anyone to be killed?

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥
अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

nainaṁ chhindanti śastrāṇi, nainaṁ dahati pāvakaḥ
na chainaṁ kledayanty āpo, na śoṣayati mārutaḥ [23]
achchhedyo 'yam adāhyo 'yam, akledyo 'śoṣya eva cha
nityaḥ sarva-gataḥ sthāṇur, achalo 'yaṁ sanātanaḥ [24]
avyakto 'yam achintyo 'yam, avikāryo 'yam uchyate
tasmād evaṁ viditvainaṁ, nānuśochitum arhasi [25]

śastrāṇi–Weapons; **na chhindanti**–cannot pierce; **enam**–the soul; **pāvakaḥ**–fire; **na dahati**–cannot burn; **enam**–the soul; **āpaḥ**–water; **na kledayanti**–cannot dampen; **enam**–the soul; **cha**–and; **mārutah**–the air; **na śoṣayati**–cannot dry; (**enam**)–the soul.

ayam achchhedyaḥ–The soul is indivisible; **ayam adāhyaḥ**–it cannot be burned; (**ayam**) **akledyaḥ**–it cannot be moistened; (**ayam**) **aśoṣyaḥ eva cha**–and it cannot be dried. **ayam nityaḥ**–It is everlasting; **sarva-gataḥ**–reaching all planes, migratory through all species of life according to its actions; **sthāṇuḥ**–still; **achalaḥ**–immovable; **sanātanaḥ**–beginningless, changeless, ever-present. **ayam uchyate**–It is said to be; **avyaktaḥ**–imperceptible due to its extremely subtle nature; **ayam achintyaḥ**–inconceivable; **ayam avikāryaḥ**–and untransformable. **tasmāt**–Therefore; **viditvā**–knowing; **enam**–the soul; **evam**–as such; **anuśochitum na arhasi**–it is inappropriate to grieve for it.

22 As a person adopts new garments, discarding those that are old and worn, similarly, the soul continues to adopt new bodies, leaving those that are old and useless.

23 Weapons cannot pierce the soul and fire cannot burn it. Water cannot wet it and air cannot dry it.

24, 25 It is said that the soul is indivisible and cannot be burned, moistened or dried. It is eternal, it reaches all planes yet remains still, immovable and ever-present. It is imperceptible, inconceivable and untransformable (by the

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥२६॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

atha chainaṁ nitya-jātaṁ, nityaṁ vā manyase mṛtam
tathāpi tvaṁ mahā-bāho, nainaṁ śochitum arhasi [26]
jātasya hi dhruvo mṛtyur, dhruvaṁ janma mṛtasya cha
tasmād aparihārye 'rthe, na tvaṁ śochitum arhasi [27]
avyaktādīni bhūtāni, vyakta-madhyāni bhārata
avyakta-nidhanāny eva, tatra kā paridevanā [28]

(**he**) **mahā-bāho**–O best of warriors, Arjuna; **atha cha**–and even if; **manyase**–you think; **enam**–the soul; **nitya-jātam**–to be always born; **vā**–or; **nityam mṛtam**–always subject to death; **tathā api**–even then; **tvam**–you; **sochitum na arhasi**–ought not grieve; **enam**–for it; **hi**–since; **jātasya**–for one who has taken birth; **mṛtyuḥ**–death; **dhruvaḥ**–is certain; **mṛtasya cha**–and for one who is dead; **janma**–birth, for undergoing the reactions to his past actions; **dhruvam**–is certain. **tasmāt**–Therefore; **tvam**–you; **na arhasi**–ought not; **śochitum**–grieve; **aparihārye arthe**–for the inevitable.

(**he**) **bhārata**–O Arjuna; **bhūtāni**–of the living beings; **avyaktādīni**–the situation before birth is unknown; **vyakta-madhyāni**–the period between birth and death is known; **avyakta-nidhanāny eva**–and the situation after death is again unknown; **kā paridevanā**–so what cause is there for grief; **tatra**–in that matter?

sixfold transformations*). Therefore, knowing the nature of the soul as such, there is no reason to lament for it.

26, 27 And, O best of warriors, even if you think that the soul is perpetually subject to birth and death, you still have no reason to lament. For one who is born, death is certain, and for one who dies, he must be reborn to undergo the reactions of his past actions. Therefore, you should not lament over the inevitable.

28 O Bhārata, when all living beings are unmanifest before birth, manifest between birth and death, and again unmanifest at death, why lament for them?

*Birth, existence, growth, maturity, diminution and destruction.

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥
देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

āścharyavat paśyati kaśchid enam
āścharyavad vadati tathaiva chānyaḥ
āścharyavach chainam anyaḥ śṛṇoti
śrutvāpy enaṁ veda na chaiva kaśchit [29]
dehī nityam avadhyo 'yaṁ, dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni, na tvaṁ śochitum arhasi [30]
svadharmam api chāvekṣya, na vikampitum arhasi
dharmyāddhi yuddhāch chhreyo 'nyat, kṣatriyasya na vidyate [31]

kaśchit–Some persons; **paśyati**–see; **enam**–the soul; **āścharyavat**–as astonishing. **tathā eva**–Similarly; **anyaḥ cha**–others, too; **vadati**–describe; (**enam**)–the soul; **āścharya-vat**–as astonishing; **anyaḥ cha**–and others; **śṛṇoti**–hear; **enam**–of the soul; **āścharya-vat**–as astonishing; **kaśchit cha eva**–and some; **śrutvā api**–though hearing about it; **na veda**–do not know; **enam**–the soul.

(**he**) **bhārata**–O Arjuna; **dehe**–in the bodies; **sarvasya**–of all living beings; **ayam**–this; **dehī**–soul; **nityam**–is eternal; **avadhyaḥ**–unslayable. **tasmāt**–Therefore; **tvam**–you; **śochitum na arhasi**–should not lament; **sarvāṇi bhūtāni**–for any living beings.

api–Moreover; **na arhasi**–you should not; **vikampitum**–fear; **cha avekṣya**–considering, too; **sva-dharmam**–your natural duty as a warrior; **hi**–since; **kṣatriyasya**–for a *kṣatriya,* or one who upholds the law; **na vidyate**–there is no; **anyat śreyaḥ**–better course of action; **dharmyāt yudhāt**–than a battle for justice.

29 Some see the soul as astonishing, some describe it as astonishing, some hear of it as astonishing, while others, though hearing about it, know nothing of it.

30 O Bhārata, the soul dwelling within the bodies of all living beings is eternal and cannot be slain. Therefore, you need lament for no one.

31 Moreover, considering your natural duty, you have no reason to waver, since there is no action more auspicious for a warrior than a battle for justice.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

yadṛchchhayā chopapannaṁ, svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam [32]

(**he**) **pārtha**–O Arjuna; **sukhinaḥ**–the fortunate; **kṣatriyāḥ**–warriors; **labhante**–attain; **yuddham**–a battle; **īdṛśam**–like this; **upapannam**–present; **yadṛchchhayā**–of its own accord; **apāvṛtam svarga-dvāram cha**–as an open door to heaven.

Commentary

One's natural duty or *svadharma* is of two types—relative or absolute—according to the soul's state of either material bondage or liberation respectively. In the liberated state, the natural function of the soul is purely spiritual devotional service, for the transcendental pleasure of the Supreme Lord alone. But in the state of material bondage, a person's natural duty possesses mundane attributes. The conditioned soul accepts various births throughout the 8,400,000 species of life according to his actions, until by the influence of piety he obtains a human birth. Then, according to his nature, he may adopt a position and prescribed duty in the God-centred socio-religious system (*Daiva-varṇāśrama*), which helps one attain the natural duty of the liberated state.

In this respect, the natural duty of the liberated soul is somewhat covered by the relativity of the material world; yet, within the God-centred socio-religious system, it is nonetheless considered a person's natural duty, as, for example, smoke-covered fire is still considered fire, despite its covering.

32 O Pārtha, only the most fortunate warriors are blessed with the opportunity of such a battle, which has come to you like an open door to heaven.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिषयसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥
अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥
अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

atha chet tvam imaṁ dharmyaṁ, saṅgrāmaṁ na kariṣyasi
tataḥ svadharmaṁ kīrtiṁ cha, hitvā pāpam avāpsyasi [33]
akīrtiṁ chāpi bhūtāni, kathayiṣyanti te 'vyayām
sambhāvitasya chākīrtir, maraṇād atirichyate [34]
bhayād raṇād uparataṁ, maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ cha tvaṁ bahu-mato, bhūtvā yāsyasi lāghavam [35]
avāchya-vādāṁś cha bahūn, vadiṣyanti tavāhitāḥ
nindantas tava sāmarthyaṁ, tato duḥkhataraṁ nu kim [36]

atha–Otherwise; **chet**–if; **tvam**–you; **na kariṣyasi**–do not engage; **imam dharmyam saṅgrāmam**–in this battle for justice; **tataḥ**–then; **hitvā**–leaving; **sva-dharmam kīrtim cha**–the *kṣatriya's* duty and glory; **avāpsyasi**–you will incur; **pāpam**–sin.

cha–Also; **bhūtāni**–the people; **kathayiṣyanti**–will speak; **avyayām**–for all time; **te**–of your; **akīrtim api**–infamy; **cha**–and; **akīrtiḥ**–infamy; **atirichyate**–is worse; **maraṇāt**–than death; **sambhāvitasya**–for the respected.

mahā-rathāḥ–Great warriors like Duryodhana and others; **maṁsyante**–will consider that; **tvām**–you; **uparatam**–desisted; **raṇāt**–from battle; **bhayāt**–out of fear; **cha**–and; **yeṣāṁ**–of those for whom; **tvam**–you; **bahu-mataḥ bhūtvā**–have been the object of great honour; **lāghavam yāsyasi**–you will be held the object of ridicule.

tava ahitāḥ–Your enemies; **vadiṣyanti**–will speak; **bahūn avāchya-vādān cha**–many unworthy words; **nindantaḥ**–condemning; **tava sāmarthyam**–your capabilities. **nu**–Alas, Arjuna; **kim**–what could be; **duḥkhataram**–more painful; **tataḥ**–than that?

33 But if you choose not to fight this battle for justice, your religious principles will be lost, fame will desert you and sin will overcome you.
34 People will speak of your infamy for all time to come; and for the renowned, infamy is worse than death.
35 The great warriors who highly honour you will ridicule you, considering that you were afraid to fight.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥
एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

hato vā prāpsyasi svargaṁ, jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya, yuddhāya kṛta-niśchayaḥ [37]
sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
tato yuddhāya yujyasva, naivaṁ pāpam avāpsyasi [38]
eṣā te 'bhihitā sāṅkhye, buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha, karma-bandhaṁ prahāsyasi [39]

hataḥ vā–If killed in battle; **svargam prāpsyasi**–you will attain heaven; **jitvā vā**–or by gaining victory; **bhokṣyase**–you will enjoy; **mahīm**–the earth. **tasmāt**–Therefore; (**he**) **kaunteya**–O Arjuna; **kṛta-niśchayaḥ** (**san**)–being confident of success; **uttiṣṭha**–arise; **yuddhāya**–for battle.

same kṛtvā–By seeing with an attitude of equanimity; **sukha-duḥkhe**–pleasure and pain; **lābha-alābhau**–gain and loss; **jaya-ajayau** (**cha**)–and victory and defeat; **tataḥ**–thereafter; **yujyasva**–engage; **yuddhāya**–in battle. **evam**–In this way; **na avāpsyasi**–you will not incur; **pāpam**–sin.

(**he**) **pārtha**–O son of Kuntī; **abhihitā te**–I have revealed to you; **eṣā buddhiḥ sāṅkhye**–this knowledge of the soul. **tu**–Further; **śṛṇu**–hear of; **imām**–this knowledge; **yoge**–in (*bhakti-*) *yoga,* in practice; **yayā buddhyā yuktaḥ**–attaining which wisdom; **prahāsyasi**–you will be completely freed; **karma-bandham**–from the bondage of action.

36 Your enemies will mock you. What could be more painful?

37 O son of Kuntī, if you are killed you will attain heaven, and if you are victorious you will enjoy your life on earth. Therefore, being confident of your success, arise for battle!

38 Considering pleasure and pain, gain and loss, and victory and defeat to be one and the same—fight. No sin will be incurred by you.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥४०॥

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt [40]

iha–In this (*bhakti-*) *yoga*; **na asti**–there is no; **abhikrama-nāśaḥ**–failure in the beginning; **na vidyate**–and there is no; **pratyavāyaḥ**–diminution of results. **svalpam api**–Even the slightest practice; **asya dharmasya**–of this *bhakti-yoga*; **trāyate**–saves one; **mahataḥ bhayāt**–from the great fear of birth and death in the material world.

39 I have revealed to you this knowledge (*buddhi*) of the soul. Now hear from Me how to act in this knowledge (*bhakti-yoga*), through which you will be able to free yourself from the bondage of action.

Commentary

"It will be revealed that *buddhi-yoga* (*yoga* of wisdom) is a singular path. When *buddhi-yoga* is seen to be limited by the ideal of action, it is known as *karma-yoga*; when it extends beyond action up to the peak of knowledge, it is known as *jñāna-yoga* or *sāṅkhya-yoga*; and when, transcending the limitations of both action and knowledge it touches *bhakti* or devotion, it is then known as *bhakti-yoga,* or perfectly pure and complete *buddhi-yoga.*"

—Śrīla Bhaktivinoda Ṭhākur

40 On this path there can be no loss and no harm. The slightest practice of such a spiritual ideal saves one from the greatest fear.

Commentary

Mahā-bhaya, the greatest fear, is generally considered to be the fear of repeated birth and death in this world. But

mahā-bhaya also refers to *sāyujya-mukti,* the liberation of merging into the impersonal non-differentiated consciousness of Brahmaloka, Virajā, or a kind of impersonal *samādhi.* Renunciation alone leads to *sāyujya-mukti,* the cessation of birth and death, but not to a life in the positive plane. It takes one to a permanent 'burial' in Brahmaloka. The demon of *mukti* will devour one wholesale, and therefore it is even more dangerous than this ordinary life of action and reaction. *Mukti* means a strike in the organic system, so it must be avoided. For example, to either ignore duties in a factory or to declare a strike by cessation of duties are both abnormal.

Bhukti, exploitation, and *mukti,* renunciation, are both fearsome ghosts. Therefore, here, *mahābhaya* means the great apprehension of falling prey to both the ghost of exploitation leading to birth and death, as well as the ghost of committing suicide by merging into the impersonalism of incarceration in Brahmaloka—fear of both *bhoga-bhūmi,* the land of exploitation, and *tyāga-bhūmi,* the plane of renunciation. It is stated in the *Bhakti-rasāmṛta-sindhu* (1.2.22, 1.1.9):

भुक्तिमुक्तिस्पृहा यावत् पिशाची हृदि वर्तते ।
तावद्भक्तिसुखस्यात्र कथं अभ्युदयो भवेत् ॥

bhukti-mukti-spṛhā yāvat piśāchī hṛdi vartate
tāvad bhakti-sukhasyātra katham abhyudayo bhavet

"The ecstasy of devotion to Kṛṣṇa will never appear in a heart that is haunted by the ghosts of exploitation and renunciation."

अन्याभिलाषिता शून्यं ज्ञानकर्माद्यनावृतम् ।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

vyavasāyātmikā buddhir, ekeha kuru-nandana
bahu-śākhā hy anantāś cha, buddhayo 'vyavasāyinām [41]

(**he**) **kuru-nandana**–O Arjuna, descendant of the Kuru dynasty; **vyavasāya-ātmikā buddhiḥ**–the resolute intelligence; **iha**–to practise this (*bhakti*-) *yoga*; **eka** (**eva**)–is one-pointed; (**tu**)–but; **buddhayaḥ**–the intelligence; **avyavasāyinām**–of the irresolute–those who nurture mundane desires; **hi**–is certainly; **anantāḥ**–endlessly; **bahu-śākhāḥ cha**–many-branched, splayed.

anyābhilāṣitā śūnyaṁ jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā

"The highest devotion is that which is cultivated for the satisfaction of the Supreme Lord Kṛṣṇa, with no desire except to serve Him, and divested of all external attempts such as worldly action, knowledge in search of the impersonal Absolute, or the meditational attempt to become one with God."

Only the Supreme Lord is *abhaya,* beyond apprehension. Therefore nothing but participation in His service can free one from the ghosts of exploitation and renunciation, *bhukti* and *mukti.* If we subtract *bhukti* and *mukti,* then only positive *bhakti,* devotion, is the remainder. Therefore without devotion, everything is *mahā-bhaya,* great danger.

41 O descendant of the Kuru dynasty, resolute intelligence dedicated to Me is one-pointed—I am its only objective. But irresolute intelligence is splayed by endless desires for mundane enjoyment.

**यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥
कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥**

**yām imāṁ puṣpitāṁ vāchaṁ, pravadanty avipaśchitaḥ
veda-vāda-ratāḥ pārtha, nānyad astīti vādinaḥ** [42]
**kāmātmānaḥ svarga-parāḥ, janma-karma-phala-pradām
kriyā-viśeṣa-bahulāṁ, bhogaiśvarya-gatiṁ prati** [43]
**bhogaiśvarya-prasaktānāṁ, tayāpahṛta-chetasām
vyavasāyātmikā buddhiḥ, samādhau na vidhīyate** [44]

(**he**) **pārtha**–O Arjuna; **avipaśchitaḥ**–the unwise; **veda-vāda-ratāḥ**–who are fond of interpreting the *Vedas,* not knowing the true directive of the *Vedas*; **vādinaḥ iti**–say that; **na asti**–there is no; **anyat**–other (divine or controlling) principle beyond beasts, food, offspring, heaven, etc.; **pravadanti**–and they glorify as supreme; **yām imām vācham**–those statements which; **puṣpitām**–momentarily please the ear (which, thus taken out of context, are effectively poisonous as they do not help the spiritual progress of the soul).

kāma-ātmānaḥ–Their hearts filled with selfish desires; **svarga-parāḥ**–heaven is their goal; **kriyā-viśeṣa-bahulām**–and they advocate the various ceremonies and rituals; **janma-karma-phala-pradām**–which yield high birth; **bhoga-aiśvarya-gatim prati**–and lead to enjoyment and opulence.

bhoga-aiśvarya-prasaktānām–Of those persons attached to enjoyment and opulence; **apahṛta-chetasām**–whose minds are deluded; **tayā**–by those flowery words of the *Vedas*; **vyavasāya-ātmikā buddhiḥ**–the resolve; **samādhau**–in dedication to the Supreme Lord; **na vidhīyate**–is not accomplished.

42 O Pārtha, unwise persons, not knowing that the chief directive of the *Vedas* is the attainment of the Supreme Truth, are fond of interpreting the fleetingly enchanting words of the *Karma-kāṇḍa* section of the *Vedas* as ultimate.
43 Their hearts are filled with desires and their goal is heaven. They advocate the many sacrifices and rituals that yield wealth, worldly pleasures and high birth.
44 Thus attached to enjoyment and opulence, deluded by these flowery words of the *Vedas,* they do not attain the resolve to dedicate themselves to the Supreme Lord.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥
यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

traiguṇya-viṣayā vedā, nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho, niryoga-kṣema ātmavān [45]
yāvān artha udapāne, sarvataḥ samplutodake
tāvān sarveṣu vedeṣu, brāhmaṇasya vijānataḥ [46]

(**he**) **arjuna**–O Arjuna; **vedāḥ**–the *Vedas*; **trai-guṇya-viṣayāḥ**–deal with the modes of material nature–worldly subjects. **nirdvandvaḥ**–Give up duality (honour and dishonour, etc., in the purview of these modes); **nitya-sattva-sthaḥ**–be always situated in the truth (or remain with the true devotees); **niryoga-kṣemaḥ**–free from acquisition and preservation; (**cha**)–and; **ātmavān** (**san**)–engaging in this *buddhi-yoga, yoga* of wisdom that I teach you; **bhava**–become; **nistraiguṇyaḥ**–transcendental to the three modes of material nature.

yāvān arthaḥ–Of various purposes; (**sidhyati**)–achieved; **udapāne**–by a well or pond; **tāvān** (**eva arthaḥ**)–all the purposes; **sarvataḥ**–of all these wells; (**sidhyati**)–are achieved; (**tato 'pi vaiśiṣṭyena**)–better than that; **sampluta-udake**–by a large expanse of water, a lake. (**evam**)–Similarly; (**yāvān arthaḥ sidhyati**)–of the various purposes fulfilled; **sarveṣu vedeṣu**–by the prayers described in all the *Vedas* for worshipping the various demigods; (**tāvān arthaḥ sidhyati**)–those purposes are all fulfilled; (**bhagavad ārādhane eva**) by worshipping the Supreme Lord; **brāhmaṇasya vijānataḥ**–for the *brāhmaṇa* who is in full knowledge that devotion for the Lord is the sole purport of the *Vedas*.

45 O Arjuna, the *Vedas* deal with the three modes of material nature (by accommodating fruitive action and liberation as an allowance and incentive for persons who are ignorant of the true objective of the *Vedas*). But you, Arjuna, give up duality and all pursuits for gain and preservation, stand ever in the plane of truth, and by the *yoga* of wisdom, transcend the modes of nature.

(The objective of the *Vedas* is transcendental. Without fruitive action or liberation, O Arjuna, follow the trascendental path of devotion to the Lord as taught by the *Vedas*.)

46 As all the purposes served by several ponds can be served better by a large lake, similarly, the fruits of

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

karmaṇy evādhikāras te, mā phaleṣu kadāchana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi [47]
yoga-sthaḥ kuru karmāṇi, saṅgaṁ tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā, samatvaṁ yoga uchyate [48]
dūreṇa hy avaraṁ karma, buddhi-yogād dhanañjaya
buddhau śaraṇam anvichchha, kṛpaṇāḥ phala-hetavaḥ [49]

te–Your; **adhikāraḥ**–right; **eva karmaṇi**–is to perform your prescribed duties; **mā kadāchana** (**bhūḥ**)–but never; **phaleṣu**–to the results. **mā bhūḥ**–Be neither; **karma-phala-hetuḥ**–motivated by the fruits of action; **mā**–nor; **astu**–may; **akarmaṇi**–non-performance of your prescribed duties; (**bhūḥ**)–be; **te**–your; **saṅgaḥ**–inclination.

(**he**) **dhanañjaya**–O Arjuna; **yoga-sthaḥ**–stand in *yoga*; **tyaktvā**–giving up; **saṅgam**–ego; **samaḥ bhūtvā**–and being equipoised; **siddhi-asiddhyoḥ**–in success and failure; **kuru**–do; **karmāṇi**–your duties; (**yataḥ**)–as; **samatvam**–such equanimity; **uchyate**–is called; **yogaḥ**–*yoga.*

(**he**) **dhanañjaya**–O Dhanañjaya; **karma hi**–action alone; **dūreṇa avaram**–is far inferior; **buddhi-yogāt**–to the *yoga* of wisdom; (**ataḥ**)–therefore; **anvichchha**–seek; **śaraṇam**–refuge; **buddhau**–in the wisdom of equanimity. **phala-hetavaḥ**–Those motivated by the fruits of their actions; **kṛpaṇāḥ**–are misers.

worshipping the various gods by their respective Vedic prayers are surpassed by serving Me. The knower of Brahman who thus knows the purport of the *Vedas* fulfills all life's objectives.

47 Your right is to your work, never to the fruits. Be neither motivated by the fruit of action nor inclined to give up action.

48 O Dhanañjaya, give up the ego that you are the doer, and be equipoised in success and failure. Thus stand firm in the plane of *yoga* and do your prescribed duties. Such a state of balance is indeed known as *yoga*.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

buddhi-yukto jahātīha, ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva, yogaḥ karmasu kauśalam [50]
karma-jaṁ buddhi-yuktā hi, phalaṁ tyaktvā manīṣiṇaḥ
janma-bandha-vinirmuktāḥ, padaṁ gachchhanty anāmayam [51]
yadā te moha-kalilaṁ, buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ, śrotavyasya śrutasya cha [52]

buddhi-yuktaḥ–The wise person; **jahāti**–abstains; **ubhe**–from both; **sukṛta-duṣkṛte**–pious and sinful actions; **iha**–in this world. **tasmāt**–Therefore; **yujyasva**–engage; **yogāya**–in *yoga*. **yogaḥ**–*Yoga*; **kauśalam**–is the expertise; **karmasu**–of action.

hi–Since; **tyaktvā**–by giving up; **phalam**–the fruits; **karma-jam**–born of work; **buddhi-yuktāḥ**–the wise; **manīṣiṇaḥ** (**santaḥ**)–are enlightened; **janma-bandha-vinirmuktāḥ** (**santaḥ**)–and attaining liberation from the bondage of birth; **gachchhanti**–attain; **padam**–the plane; **anāmayam**–beyond suffering.

yadā–When; **te**–your; **buddhiḥ**–intelligence; **vyatitariṣyati**–overcomes; **moha-kalilam**–the strong illusion (of bodily identification); **tadā**–then; (**tvam**) **gantāsi**–you will attain; **nirvedam**–indifference; **śrotavyasya**–of all to be heard; **śrutasya cha**–and already heard.

49 O Dhanañjaya, (fruitive) action is far inferior to this *yoga* of wisdom; those motivated by the fruits of their actions are misers. Therefore, seek refuge in the selfless wisdom of equanimity.

50 The wise person abstains from both good and bad actions in this world. Engage thus in *yoga,* as *yoga* is the art of all works.

51 The wise are enlightened by giving up the fruits of their actions, and thus attaining liberation from the bondage of birth, they reach the plane beyond all suffering.

52 When your intelligence fully emerges from the dense forest of illusion, you will be indifferent to all that has been heard or is yet to be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥
अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥५४॥
श्रीभगवानुवाच ।
प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

śruti-vipratipannā te, yadā sthāsyati niśchalā
samādhāv achalā buddhis, tadā yogam avāpsyasi [53]
arjuna uvācha
sthita-prajñasya kā bhāṣā, samādhi-sthasya keśava
sthita-dhīḥ kiṁ prabhāṣeta, kim āsīta vrajeta kim [54]
śrī-bhagavān uvācha
prajahāti yadā kāmān, sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ, sthita-prajñas tadochyate [55]

yadā–When; **te buddhiḥ**–your intelligence; **achalā**–unmoved; **śruti-vipratipannā**–by the apparent contradictions of the *Vedas*; **sthāsyati**–remains; **niśchalā samādhau**–steadily absorbed in consciousness of the Supreme; **tadā**–then; **avāpsyasi**–you will attain; **yogam**–*yoga*.

arjunaḥ uvācha–Arjuna said: (**he**) **keśava**–O Keśava; **kā bhāṣā**–what is the description; **sthita-prajñasya**–of a person of firmly established wisdom; **samādhi-sthasya**–one in *samādhi,* absorbed in thought of the Supreme? **sthita-dhīḥ kim prabhāṣeta**–How does such a person of steady mind speak? **kim āsīta kim vrajeta**–How does he be and act?

śri bhagavān uvācha–Śrī Kṛṣṇa said: (**he**) **pārtha**–O son of Kuntī; **yadā**–when; (**jīvaḥ**)–the living being; **prajahāti**–gives up; **sarvān**–all; **kāmān**–desires; **manaḥ-gatān**–entering the mind; **tuṣṭaḥ** (**bhavati**)–and is content; **ātmanā eva**–by the self; **ātmani**–within the self; **tadā**–then; (**saḥ**)–that person; **uchyate**–is said to be; **sthita-prajñaḥ**–of steady intelligence.

53 You shall attain perfect *yoga* or pure devotion when your intelligence, undisturbed by the apparent contradictions of the *Vedas*, abides in the Lord.

54 Arjuna said: O Keśava, what are the characteristics of the person of firmly established wisdom, who is fully absorbed in consciousness of the Supreme (*samādhi*)? How does such a man of steady mind speak, be and act in this world?

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥
यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥
यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

duḥkheṣv anudvigna-manāḥ, sukheṣu vigata-spṛhaḥ
vīta-rāga-bhaya-krodhaḥ, sthita-dhīr munir uchyate [56]
yaḥ sarvatrānabhisnehas, tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi, tasya prajñā pratiṣṭhitā [57]
yadā saṁharate chāyaṁ, kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas, tasya prajñā pratiṣṭhitā [58]

anudvigna-manāḥ–One whose mind is undisturbed; **duḥkheṣu**–by sorrow; **vigata-spṛhaḥ sukheṣu**–and whose hankering for pleasure has gone; (**cha**)–and; **vīta-rāga-bhaya-krodhaḥ**–who is free from attachment, fear, and anger; (**saḥ eva**)–such a person; **uchyate**–is said to be; **muniḥ**–a silent sage; **sthita-dhīḥ**–of steady intelligence.

yaḥ–One who; **anabhisnehaḥ**–is without attachment; **sarvatra**–for anything in this world; **na abhinandati**–neither joyful; **na dveṣṭi**–nor resentful; **prāpya**–in the event of; **śubha-aśubham**–auspiciousness or inauspiciousness; **tat tat**–respectively; **tasya**–his; **prajñā**–wisdom; **pratiṣṭhitā**–is firmly established.

yadā cha–When; **ayam**–this person; **sarvaśaḥ**–completely; **saṁharate**–withdraws; **kūrmaḥ aṅgāni iva**–like the limbs of a tortoise; **indriyāṇi**–the perceptual senses; **indriya-arthebhyaḥ**–from their objects (sound, touch, form, taste, and smell); (**tadā**)–then; **tasya**–his; **prajñā**–wisdom; **pratiṣṭhitā**–is firmly established.

55 The Supreme Lord said: O Pārtha, one who rejects all desires that enter the mind and remains self-satisfied within, is known as a person whose wisdom is firmly established.

56 One who is undisturbed by sorrow, whose hankering for pleasure has gone and who is free from attachment, fear and anger, is known as a silent sage of steady mind.

57 One who is not attached to anything in this world, who neither enjoys nor resents auspiciousness or inauspiciousness—his wisdom is firmly established.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥
यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥
तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate [59]
yatato hy api kaunteya, puruṣasya vipaśchitaḥ
indriyāṇi pramāthīni, haranti prasabhaṁ manaḥ [60]
tāni sarvāṇi saṁyamya, yukta āsīta mat-paraḥ
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā [61]

dehinaḥ–For the embodied; **nirāhārasya**–who restricts the senses; **viṣayāḥ**–the objects of the senses; **vinivartante**–recede; **rasa-varjam**–but not the taste to enjoy them. **rasaḥ api**–But even the taste; **nivartate**–disappears; **asya**–for the man of wisdom; **dṛṣṭvā**–by the vision; **param**–of the Supreme.

(**he**) **kaunteya**–O Arjuna; **hi**–yet; **indriyāṇi pramāthīni**–the turbulent senses; **prasabham**–forcibly; **haranti**–snatch away; **manaḥ**–the mind; **vipaśchitaḥ puruṣasya api**–of even the wise person; **yatataḥ**–striving for liberation.

saṁyamya–Controlling; **tāni sarvāṇi**–all these senses; **mat-paraḥ**–the person absorbed in consciousness of Me, devoted to Me; **yuktaḥ āsīta**–should remain one-pointed in concentration; **hi**–for; **yasya**–he whose; **indriyāṇi**–senses; **vaśe**–have been brought under control; **tasya**–his; **prajñā**–intelligence; **pratiṣṭhitā**–is steady.

58 When one's senses are controlled and totally withdrawn from their objects, like the limbs of the tortoise withdrawn in its shell, his wisdom is firmly established.
59 The embodied being may renounce the sense objects, but the taste for them remains. But that, too, vanishes for the man of wisdom, by his vision of the Supreme.
60 And yet, O son of Kuntī, the turbulent senses can forcibly plunder the mind of even the wise person striving for liberation.
61 Devoted to Me, the *bhakti-yogī* brings his senses under proper control. Firmly established is the wisdom of one whose senses are controlled.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥
रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

---

dhyāyato viṣayān puṁsaḥ, saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ, kāmāt krodho 'bhijāyate [62]
krodhād bhavati saṁmohaḥ, saṁmohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo, buddhi-nāśāt praṇaśyati [63]
rāga-dveṣa-vimuktais tu, viṣayān indriyaiś charan
ātma-vaśyair vidheyātmā, prasādam adhigachchhati [64]

---

dhyāyataḥ–(Otherwise, without devotion, renunciation alone fails:) By thinking of; **viṣayān**–the objects of the senses; **puṁsaḥ**–a person's; **saṅgaḥ**–attachment; **teṣu**–to them; **upajāyate**–is born. **saṅgāt**–From attachment; **kāmaḥ**–desire; **sañjāyate**–is born. **kāmāt**–From desire; **krodhaḥ**–anger; **abhijāyate**–arises.

krodhāt–From anger; **saṁmohaḥ**–delusion; **bhavati**–occurs. **saṁmohāt**–From delusion; **smṛti-vibhramaḥ**–forgetfulness of scriptural morality; (**bhavati**)–occurs. **smṛti-bhraṁśāt**–From forgetfulness; **buddhi-nāśaḥ**–loss of truth-seeking intelligence; (**bhavati**)–occurs. **buddhi-nāśāt**–From loss of intelligence; (**pumān**)–a person; **praṇaśyati**–falls into *saṁsāra,* the cycle of birth and death in the material world.

tu–But; **vidheya-ātmā**–the person who can control his mind at will–whose mind is obedient to him; **rāga-dveṣa-vimuktaiḥ** (or **-viyuktaiḥ** in another reading)–free from attraction and repulsion, adopting *yukta-vairāgya* or devotionally integrated detachment; **charan**–actively accepting; **viṣayān**–objects; **ātma-vaśyaiḥ indriyaiḥ**–through senses under his own control; **adhigachchhati**–attains; **prasādam**–tranquillity.

---

62 But one whose thoughts dwell on the objects of the senses becomes attached to them. From attachment, desire is born, and from desire, anger arises.
63 Anger gives rise to delusion, and the power of delusion causes forgetfulness; forgetfulness destroys the intelligence, and when the intelligence is lost, one loses all.
64 But the integrated person who can control his mind at will, and who, free from attraction and repulsion, accepts his worldly necessities through his controlled senses, attains tranquillity.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥
नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥
इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७॥

prasāde sarva-duḥkhānāṁ, hānir asyopajāyate
prasanna-chetaso hy āśu, buddhiḥ paryavatiṣṭhate [65]
nāsti buddhir ayuktasya, na chāyuktasya bhāvanā
na chābhāvayataḥ śāntir, aśāntasya kutaḥ sukham [66]
indriyāṇāṁ hi charatāṁ, yan mano 'nuvidhīyate
tad asya harati prajñāṁ, vāyur nāvam ivāmbhasi [67]

prasāde (**sati**)–When the heart is tranquil; **asya**–for such a person; **hāniḥ**–the end; **sarva-duḥkhānām**–of all sorrows; **upajāyate**–occurs; **hi**–since; **buddhiḥ**–the wisdom; **prasanna-chetasaḥ**–of the peaceful-hearted person; **āśu**–swiftly becomes; **pari-avatiṣṭhate**–steadfast.

ayuktasya–For a person without self-control; **na asti**–there is no; **buddhiḥ**–wisdom, self-knowledge. **ayuktasya**–For such a person devoid of this intelligence; **na cha** (**asti**)–there is no; **bhāvanā**–meditation on the Lord, purity of thought. **abhāvayataḥ**–For one without meditation; **na cha** (**asti**)–there is no; **śāntiḥ**–peace. **aśāntasya**–For a person who has no peace; **kutaḥ**–where is; **sukham**–happiness?

hi–Because; **iva**–as; **vāyuḥ**–an unfavourable wind; (**harati**)–carries away; **nāvam**–a boat; **ambhasi**–on the ocean; (**tadvat**)–similarly; **indriyāṇām**–of the senses; **charatāṁ**–that wander about their objects; **yat**–whichever sense; **manaḥ**–the mind; **anuvidhīyate**–follows; **tat**–that sense; **harati**–carries away, lures towards its object; **prajñām**–the wisdom, intelligence; **asya**–of that person bereft of self-control.

65 When one attains a peaceful heart, all his sorrows are dispelled. The tranquil person's wisdom swiftly becomes steadfast.
66 A person bereft of self-control can have neither wisdom nor meditation. Without meditation there is no peace, and without peace, where is the hope for happiness?
67 As a boat on the ocean is thrown off course by an unfavourable wind, similarly, the wisdom of a person lacking self-control is carried away by even one of the roaming senses that the mind might follow.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥
आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

tasmād yasya mahā-bāho, nigṛhītāni sarvaśaḥ
indriyāṇīndriyārthebhyas, tasya prajñā pratiṣṭhitā [68]
yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ [69]
āpūryamāṇam achala-pratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī [70]

(**he**) **mahā-bāho**–O subduer of the enemy; **tasmāt**–therefore; **yasya**–he whose; **indriyāṇi**–senses; **nigṛhītāni**–are withdrawn; **sarvaśaḥ**–fully; **indriya-arthebhyaḥ**–from the sense objects; **tasya**–his; **prajñā**–wisdom; **pratiṣṭhitā**–is firmly established.

sarva-bhūtānām yā niśā–That which is night for all living beings (who, immersed in ignorance, remain asleep to spiritual knowledge); **tasyām**–in that night; **saṁyamī**–the self-disciplined person; **jāgarti**–remains awake (joyful in his spiritual intelligence). **yasyām**–That (mundane intelligence) in which; **bhūtāni**–all living beings; **jāgrati**–remain awake (experience the pleasures and pains, sorrows and delusions of worldly life); **sā**–such (mundane intelligence) is; **niśā**–night; **muneḥ**–for the sage; **paśyataḥ**–who sees (the futility of mundane endeavours and remains indifferent to the dualities).

yadvat–As; **āpaḥ**–water; **praviśanti**–enters; **samudram**–the ocean; **āpūryamāṇam**–which is always full; **achala-pratiṣṭham**–it remains steady, its water never crossing the shore; **tadvat**–similar is; **yam**–that sage who; **sarve kāmāḥ**–all desires; **praviśanti**–enter to be enjoyed (for they cannot disturb his mind). **saḥ**–He alone; **āpnoti**–attains; **śāntim**–peace; (**tu**)–but; **kāma-kāmī**–a person who nurtures desires; **na** (**tad āpnoti**)–cannot achieve that.

68 Therefore, O subduer of the enemy, one whose senses are fully withdrawn from their objects is a person of firmly established wisdom.

69 That which is day for the self-controlled sage is night for all beings, and that which is day for all beings is night for the sage who sees.

**विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥**

**vihāya kāmān yaḥ sarvān, pumāṁś charati niḥspṛhaḥ
nirmamo nirahaṅkāraḥ, sa śāntim adhigachchhati** [71]
**eṣā brāhmī sthitiḥ pārtha, naināṁ prāpya vimuhyati
sthitvāsyām anta-kāle 'pi, brahma-nirvāṇam ṛchchhati** [72]

yaḥ pumān–That person who; **vihāya**–giving up; **sarvān kāmān**–all desires; **charati**–moves through the world; **nispṛhaḥ**–free from hankering; **nirahaṅkāraḥ nirmamaḥ**–free from the false ego of 'I' and 'mine' in relation to the body and its attachments (having a divine relationship with the Supreme); **saḥ**–he; **adhigachchhati**–attains; **śāntim**–peace.

(**he**) **pārtha**–O Arjuna; **eṣā brahmī sthitiḥ**–this is the state of realizing Brahman, the Absolute. **enām prāpya**–Having reached this; (**naraḥ**)–a person; **na vimuhyati**–is freed from the delusion of mundane existence. **ṛchchhati**–He attains; **brahma-nirvāṇam**–liberation from matter and entrance into the divine plane; **sthitvā**–being situated; **asyām**–in this state; **anta-kāle api**–even at the time of death.

(The living beings absorbed in mundane life are asleep to the spiritual joy of the realized soul, who remains indifferent to their quest for the pleasures of the senses, devoid of spiritual joy.)

70 As the ocean remains full and unchanged though many rivers and streams enter into it, the person of firmly established wisdom attains peace despite all desires entering him. But a person who nurtures desires cannot know peace.

71 Only a person who lives his life abandoning all desires, hankering, ego and possessiveness, can know real peace.

72 O Pārtha, this is realization of the Absolute, attaining which a person is freed from the delusion of mundane existence. Even at the time of death, only a momentary attainment of this state leads one to the divine abode.

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ॥२॥

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde sāṅkhya-yogo nāma dvitīyo 'dhyāyaḥ [2]

End of Chapter Two

The Constitution of the Soul

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

तृतीयोऽध्यायः

CHAPTER THREE

Karma-yoga

The Path of Action

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

श्रीभगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३॥

arjuna uvācha

jyāyasī chet karmaṇas te, matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava [1]
vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me
tad ekaṁ vada niśchitya, yena śreyo 'ham āpnuyām [2]

śrī-bhagavān uvācha

loke 'smin dvi-vidhā niṣṭhā, purā proktā mayānagha
jñāna-yogena sāṅkhyānāṁ, karma-yogena yogināṁ [3]

arjunaḥ uvācha–Arjuna said: (**he**) **janārdana**–O Janārdana; (**he**) **keśava**–O Keśava; **chet**–if; **te matā**–it is Your opinion that; **buddhiḥ**–wisdom; **jyāyasī**–is superior; **karmaṇaḥ**–to action; **tat kim**–why, then; **niyojayasi mām**–do You urge me to engage; **ghore karmaṇi**–in the terrible action of warfare?

mohayasi iva–You are bewildering; **me**–my; **buddhim**–intelligence; **vākyena**–by Your words; **vyāmiśreṇa iva**–by their ambiguous meanings, sometimes praising action and sometimes praising wisdom. **tat**–Therefore; **niśchitya**–ascertaining; **ekam**–one; **vada**–please say; **yena**–that by which; **aham**–I; **āpnuyām**–can obtain; **śreyaḥ**–the highest benefit.

śrī-bhagavān uvācha–The Lord said: (**he**) **anagha**–O sinless Arjuna; **asmin loke**–in this world; **dvi-vidhā niṣṭhā**–two ways; **proktā**–have been spoken of; **mayā**–by Me; **purā**–in the previous chapter: (**niṣṭhā sthāpitā**)–the established practice; **sāṅkhyānām**–of the realized; **jñāna-yogena**–by the *yoga* of knowledge; (**niṣṭhā sthāpitā**)–and the established practice; **yoginām**–of those engaged in action in the world; **karma-yogena**–by the *yoga* of selfless action.

1 Arjuna said: O Janārdana, O Keśava, if You consider wisdom superior to action, why, then, do you urge me to engage in the violence of warfare?

2 I am confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

na karmaṇām anārambhān, naiṣkarmyaṁ puruṣo 'śnute
na cha sannyasanād eva, siddhiṁ samadhigachchhati [4]
na hi kaśchit kṣaṇam api, jātu tiṣṭhaty akarmakṛt
kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ [5]

puruṣaḥ–A person; **na aśnute**–cannot attain; **naiṣkarmyam**–to the state of spiritual consciousness beyond material activity; **anārambhāt**–by refraining from; **karmaṇām**–(scripturally prescribed) actions; **na samadhigachchhati**–and he cannot attain; **siddhim**–fulfillment, perfection; **sannyasanāt eva cha**–by renunciation alone.

kaśchit–One; **na hi tiṣṭhati**–cannot remain; **jātu**–at any time; **akarma-kṛt**–without engaging in activity; **kṣaṇam api**–even for a moment. **sarvaḥ hi**–Indeed, all living beings; **avaśaḥ**–are helplessly; **karma kāryate**–engaged in activity; **prakṛti-jaiḥ guṇaiḥ**–by the modes or qualities born of material nature.

supporting wisdom. So please tell me, which is the most beneficial path for me to take?

3 The Supreme Lord replied: O sinless one, I have described the two paths to be found in this world—the *yoga* of wisdom practised by the realized and the *yoga* of selfless action practised by those active in the world. (Both paths touch the beginnings of devotional practice since the ladder to the plane of devotion is one, while the practice is twofold according to the stage attained.)

4 One cannot attain freedom from action by refraining from action. Nor can one attain fulfillment by renunciation alone.

5 No one can refrain from activity for even a moment. Everyone is impelled to act by the modes of material nature. (Thus the person of impure consciousness should not disregard scripturally prescribed purificatory works.)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥६॥
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥

karmendriyāṇi saṁyamya, ya āste manasā smaran
indriyārthān vimūḍhātmā, mithyāchāraḥ sa uchyate [6]
yas tv indriyāṇi manasā, niyamyārabhate 'rjuna
karmendriyaiḥ karma-yogam, asaktaḥ sa viśiṣyate [7]
niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi cha te, na prasiddhyed akarmaṇaḥ [8]

yaḥ–That person who; **saṁyamya**–having controlled; **karma-indriyāṇi**–the senses of action–the hands, legs, etc. (see 13.6); **smaran āste**–remembers, dwells on; **indriya-arthān**–the sense objects; **manasā**–within his mind; **saḥ**–that person; **uchyate**–is known as; **vimūḍha-ātmā**–a fool; **mithyā-āchāraḥ**–and a hypocrite.

(**he**) **arjuna**–O Dhanañjaya; **yaḥ tu**–but he, who; **niyamya**–having stabilised; **indriyāṇi**–the senses; **manasā**–by the mind; **ārabhate**–engages in; **karma-yogam**–the *yoga* of action as directed by the scriptures; **karma-indriyaiḥ**–utilizing the senses of action; **asaktaḥ**–without any desire for the results; **saḥ**–that person; **viśiṣyate**–is superior to such a hypocrite.

tvam–You; **kuru**–perform; **niyatam karma**–prescribed duties; **hi**–since; **karma**–the performance of duty; **jyāyaḥ**–is superior; **akarmaṇaḥ**–to renouncing duty. **akarmaṇaḥ cha**–By becoming inactive; **te śarīra yātrā api**–even your bodily sustenance; **na prasiddhyet**–will not be accomplished.

6 One who externally restrains his hands, legs and other senses of action, but whose mind dwells on sense objects, is a fool. Know him to be a hypocrite.

7 O Arjuna, superior is one who (though married) has stabilised his senses by the mind and engaged in the *yoga* of selfless action.

8 Perform your prescribed duties, since to be active is better than idleness. Inactive persons cannot even maintain their existence. (By giving up fruitive action and performing your obligatory duties, your heart will

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥
सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya, mukta-saṅgaḥ samāchara [9]
saha-yajñāḥ prajāḥ sṛṣṭvā, purovācha prajāpatiḥ
anena prasaviṣyadhvam, eṣa vo 'stv iṣṭa-kāma-dhuk [10]

(**he**) **kaunteya**–O Arjuna; **ayam lokaḥ**–all the living beings of this world; **karma-bandhanaḥ** (**bhavati**)–come into bondage by their action; **karmaṇaḥ anyatra**–other than action; **yajña-arthāt**–as selfless duty offered to Lord Viṣṇu. (**ataḥ**)–Therefore; **mukta-saṅgaḥ** (**san**)–being free from attachment; **karma samāchara**–be fully active; **tat-artham**–for the purpose of such sacrifice, for Him.

purā–At the universal manifestation; **sṛṣṭvā**–after manifesting; **saha-yajñāḥ prajāḥ**–the progeny of the world, with sacrifices for Lord Viṣṇu; **prajā-patiḥ**–Lord Brahmā; **uvācha**–said: **prasaviṣyadhvam**–"May your prosperity flourish; **anena**–by this religious practice. **eṣaḥ astu**–May this sacrifice be; **vaḥ**–your; **iṣṭa-kāma-dhuk**–bestower of desired objects."

be purified. Surpassing the plane of renunciation, you will attain pure devotion, transcendental to the mundane plane.)

9 Selfless duty performed as an offering to the Supreme Lord is called *yajña,* or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. (Such selfless action is the way to begin devotional practice, gradually realize the presence of the Lord, and ultimately attain pure devotion transcendental to the modes of material nature [*nirguṇa-bhakti*]).

10 In the beginning, Lord Brahmā manifested the progeny of the world, along with sacrifices. He instructed them

**देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥१२॥**

**devān bhāvayatānena, te devā bhāvayantu vaḥ
parasparaṁ bhāvayantaḥ, śreyaḥ param avāpsyatha** [11]

**iṣṭān bhogān hi vo devā, dāsyante yajña-bhāvitāḥ
tair dattān apradāyaibhyo, yo bhuṅkte stena eva saḥ** [12]

anena–"By this *yajña*; (**yūjam**)–you all; **bhāvayata**–propitiate; **devān**–the demigods; **te devāḥ** (**api**)–and the demigods being thus pleased; **bhāvayantu vaḥ**–may bestow upon you your desired fruits. (**evam**)–In this way; **parasparam**–mutually; **bhāvayantaḥ**–nourished; **avāpsyatha**–you will obtain; **param śreyaḥ**–the ultimate auspiciousness."

devāḥ–The demigods (as limbs of My universal form); **yajña-bhāvitāḥ** (**santaḥ**)–being pleased by sacrifices; **dāsyante**–will bestow; **vaḥ**–upon you; **iṣṭān bhogān**–desired enjoyable objects. **hi**–Therefore; **yaḥ**–he who; **bhuṅkte**–enjoys; **taiḥ dattān**–food provided by the demigods; (**vṛṣṭyādi dvāreṇa**)–via the rain, etc.; **apradāya**–without making any offerings (of that food); (**pañcha-yajña-ādhibhiḥ**)–by means of the five kinds of sacrifices, etc.; **ebhyaḥ**–to those demigods, who are all under My shelter; **saḥ**–that person; **stenaḥ eva**–is but a thief.

thus: "Take shelter of this religious principle of sacrifice; prosper and flourish. May such sacrifice be the bestower of the things you desire."

11 "Propitiate the gods by sacrifices, and may they satisfy you by bestowing your desired fruits. In this way, through mutual nourishment, you will be the gainers of great auspiciousness."

12 Propitiated by sacrifices, the gods (My worldly representatives) will bestow upon you all your desired enjoyable things. But one who enjoys what is given by the gods without offering it to them, is a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

---

yajña-śiṣṭāśinaḥ santo, muchyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā, ye pachanty ātma-kāraṇāt [13]
annād bhavanti bhūtāni, parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo, yajñaḥ karma-samudbhavaḥ [14]
karma brahmodbhavaṁ viddhi, brahmākṣara-samudbhavam
tasmāt sarva-gataṁ brahma, nityaṁ yajñe pratiṣṭhitam [15]

---

santaḥ–Virtuous persons; **yajña-śiṣṭa-aśinaḥ**–who partake of the remnants of sacrifice to the demigods (universal administrators subordinate to the Lord); **muchyante**–are liberated; **sarva-kilbiṣaiḥ**–from all sin (*pañcha-sūnā,* five types of sin due to five kinds of violence to other living beings). **ye tu**–But those who; **pachanti**–cook; **ātma-kāraṇāt**–for their own pleasure; **te**–those; **pāpāḥ**–sinful persons; **bhuñjate**–eat; (**eva**)–only; **agham**–sin.

annāt–From food (transformed into semen and blood); **bhūtāni**–(the physical bodies of) all living entities; **bhavanti**–are manifest. **anna-sambhavaḥ**–Food is manifest; **parjanyāt**–due to rainfall. **parjanyaḥ**–Rainfall; **bhavati**–occurs; **yajñāt**–due to *yajña,* sacrifice. **yajñaḥ**–Sacrifice; **karma-samudbhavaḥ**–is born of action.

viddhi–Know that; **karma**–action; **brahma-udbhavam**–is born of the *Vedas.* **brahma**–The *Vedas*; **akṣara-samudbhavam**–are born of *Akṣara,* the Imperishable. **tasmāt**–Therefore; **sarva-gatam**–the all-pervading; **brahma**–Supreme Lord; **nityam pratiṣṭhitam**–is always situated; **yajñe**–within sacrifice.

---

13 By accepting sacrificial remnants of the universal gods,* virtuous persons are liberated from all sins arising from violence towards other living entities. But those who prepare food for their own pleasure partake only of sin.

---

*The remnants referred to here are not the same as the Kṛṣṇa-*prasāda* (food that has been offered to the Supreme Lord by His devotees). See 9.20–26.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥१७॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

evaṁ pravartitaṁ chakraṁ, nānuvartayatīha yaḥ
aghāyur indriyārāmo, moghaṁ pārtha sa jīvati [16]
yas tv ātma-ratir eva syād, ātma-tṛptaś cha mānavaḥ
ātmany eva cha santuṣṭas, tasya kāryaṁ na vidyate [17]
naiva tasya kṛtenārtho, nākṛteneha kaśchana
na chāsya sarva-bhūteṣu, kaśchid artha-vyapāśrayaḥ [18]

(**he**) **pārtha**–O Arjuna; **yaḥ**–one who; **iha**–in this life; **na anuvartayati**–does not follow; **chakram**–the cycle; **evam pravartitam**–thus established in the nature of cause and effect; (**parama-puruṣeṇa**)–by the Supreme Personality; **saḥ**–he; **jīvati**–lives; **agha-āyuḥ**–a life of sin; **indriya-ārāmaḥ**–enjoying the senses; **mogham**–in vain.

tu–But; **yah mānavaḥ**–that man who; **syāt**–is; **ātma-ratiḥ**–internally ecstatic; **ātma-tṛptaḥ eva cha**–internally satiated; **cha**–and; **santuṣṭaḥ**–fully satisfied; **ātmani eva**–in the self alone; **tasya**–his; **kāryam**–duties; **na vidyate**–are none.

iha–In this world; **tasya**–for that *ātmārāma,* one who delights in the self; **arthaḥ na eva**–no piety is gained; **kṛtena**–by action; **kaśchana** (**anārthaḥ**) **na**–nor is any sin committed; **akṛtena**–by inaction; **sarva-bhūteṣu cha**–and of all beings; **kaśchit na** (**bhavati**)–no one is; **asya artha-vyapāśrayaḥ**–depended on by him for any purpose.

14 The living beings' bodies are manifest from food, food is manifest due to rain, rainfall ensues from the performance of sacrifice, and action is the cause of sacrifice.
15 Action is prescribed in the *Vedas,* and the *Vedas* originate in Akṣara, the Imperishable. Therefore, the all-pervading, imperishable Lord is ever present within the acts of sacrifice offered to Him.
16 O Arjuna, one who does not respect this natural causal cycle leads a life of sin, enjoying the senses in vain.
17 Yet there is no duty to fulfill for the realized person who delights within the self, being fully satisfied within. (His only worldly action or *karma* is as required for his subsistence.)

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥१९॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥२०॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

tasmād asaktaḥ satataṁ, kāryaṁ karma samāchara
asakto hy ācharan karma, param āpnoti pūruṣaḥ [19]
karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ
loka-saṅgraham evāpi, sampaśyan kartum arhasi [20]
yad yad ācharati śreṣṭhas, tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute, lokas tad anuvartate [21]

tasmāt–Therefore; **asaktaḥ** (**san**)–being unattached to the fruits of your actions; **satatam**–always; **samāchara**–perfectly perform; **kāryam karma**–prescribed duties; **hi**–since; **karma ācharan**–by performing these duties; **asaktaḥ**–without attachment; **pūruṣaḥ**–a person; **āpnoti**–attains; **param**–liberation, *param-bhakti*–pure devotion.

janaka-ādayaḥ–The learned, such as King Janaka and others; **hi**–certainly; **āsthitāḥ**–obtained; **saṁsiddhim**–success–devotion; **karmaṇā eva**–by fulfilling their duties. **arhasi**–Be prepared; **kartum**–to do; (**karma**)–work; **api**–also; **loka-saṅgraham sampaśyan eva**–in the consideration of the welfare of the people.

yat yat–However; **śreṣṭaḥ**–the great personality; **ācharati**–conducts himself; **itaraḥ janaḥ**–other lesser men; (**ācharati**)–will conduct themselves; **tat tat eva**–accordingly. **yat**–Whatever; **saḥ**–the great personality; **kurute**–accepts; **pramāṇam**–as the standard; **lokaḥ**–ordinary men; **tat anuvartate**–follow that.

18 In the world, he neither gains by action, nor loses by inaction. He does not depend on any other being (from Lord Brahmā down to the simplest life-form) for any purpose.

19 So perform your prescribed duties without attachment. By selflessly executing one's duties a person attains liberation. (True liberation is the state of pure devotion, attained in the maturity of selfless action.)

20 King Janaka and other learned personalities succeeded in attaining devotion through the execution of their

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

na me pārthāsti kartavyaṁ, triṣu lokeṣu kiñchana
nānavāptam avāptavyaṁ, varta eva cha karmaṇi [22]
yadi hy ahaṁ na varteyaṁ, jātu karmaṇy atandritaḥ
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ [23]
utsīdeyur ime lokā, na kuryāṁ karma ched aham
saṅkarasya cha kartā syām, upahanyām imāḥ prajāḥ [24]

(**he**) **pārtha**–O Arjuna; **triṣu lokeṣu**–in the three worlds; **na asti**–there is not; **kiñchana**–any; **kartavyam**–duty to be done; **me**–for Me; (**yataḥ**)–since; **na** (**asti kiñchana**)–there is nothing; **anavāptam**–unobtained; **avāptavyam**–or to be obtained; (**mama**)–for Me; (**tathāpi**)–and yet; **varte eva cha**–I am engaged; **karmaṇi**–in activity.

(**he**) **pārtha**–O Arjuna; **yadi jātu**–if ever; **aham**–I; **na varteyam**–do not engage; **atandritaḥ**–attentively; **karmaṇi**–in duties; (**tarhi**)–then; **hi**–certainly; **manuṣyāḥ**–all men; **anuvartante**–will follow; **mama**–My; **vartma**–path; **sarvaśaḥ**–in all respects.

chet–If; **aham**–I; **na kuryān**–do not engage in; **karma**–duty; (**tarhi**)–then; **ime lokāḥ**–the inhabitants of these worlds; **utsīdeyuḥ**–will be ruined; (**karma tyaktvā**)–by renouncing their duty; **cha**–and; (**aham**)–I; **syām**–will be; **kartā**–the maker; **saṅkarasya**–of *varṇasaṅkara,* or adulterated progeny; (**evam aham eva**)–and in this way, I alone; **upahanyām**–will cause the downfall; **imāḥ prajāḥ**–of these people.

prescribed duties. So it is fitting that you fulfill your duty in consideration of the welfare of the people.

21 The masses follow the ways of great men, following the standards they set.

22 O Arjuna, I have no duty in the three worlds. I lack nothing, and there is nothing to be attained by Me; and yet, I, Myself, am active.

23 O Arjuna, if ever I do not engage attentively in duties, then all men, following My example, will give up their duties.

24 If I do not engage in duty, the people of these worlds will renounce their duties and fall to ruination. Thus I

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
योजयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥२६॥
प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

saktāḥ karmaṇy avidvāṁso, yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś, chikīrṣur loka-saṅgraham [25]
na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
yojayet sarva-karmāṇi, vidvān yuktaḥ samācharan [26]
prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā, kartāham iti manyate [27]

(**he**) **bhārata**–O Arjuna; **yathā**–just as; **avidvāṁsaḥ**–the ignorant; **karmaṇi saktāḥ**–attached to work; **kurvanti**–perform; (**karmaṇi**)–work; **tathā**–similarly; **vidvān**–the wise; **asaktaḥ** (**san**)–being unattached; **kuryāt**–should work; **chikīrṣuḥ**–wishing; **loka-saṅgraham**–to guide the people.

vidvān–The learned, the teacher of *jñāna-yoga*; **na janayet**–must not create; **ajñānām**–among ignorant men; **karma-saṅginām**–who are attached to work; **buddhi-bhedam**–the confusion to neglect duties and cultivate knowledge. (**api tu**)–Rather; **yuktaḥ** (**san**)–remaining unattached; **samācharan**–fully executing; **sarva-karmāṇi**–all duties; (**ajñān**) **yojayet**–they should encourage the ignorant in their duties.

karmāṇi–Actions; **kriyamāṇāni**–are effected; **sarvaśaḥ**–in all ways; **guṇaiḥ**–(by the senses, impelled) by the modes; **prakṛteḥ**–of material nature; (**tu**)–but; **ahaṅkāra-vimūḍha-ātmā**–one deluded by bodily ego; **manyate iti**–thinks thus; **aham kartā**–"I am the doer."

will be responsible for their downfall, caused by adulterated progeny.

25 O Arjuna, as ignorant persons work with attachment, the wise, too, must work, but without attachment, in order to guide the general people who exist in the plane of worldly action. (They differ not in their work but in their attitudes of attachment and detachment.)

26 The scripturally learned teacher should not create confusion in the minds of ignorant, attached men by apparently advocating the neglect of duty for the cultivation of knowledge. Rather, he should set the example

**तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥
प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥२९॥**

**tattvavit tu mahā-bāho, guṇa-karma-vibhāgayoḥ
guṇā guṇeṣu vartanta, iti matvā na sajjate** [28]
**prakṛter guṇa-saṁmūḍhāḥ, sajjante guṇa-karmasu
tān akṛtsna-vido mandān, kṛtsna-vin na vichālayet** [29]

tu–But; (**he**) **mahā-bāho**–O Arjuna, best of heroes; **tattva-vit**–one who is in knowledge; **guṇa-karma-vibhāgayoḥ**–of the division of the modes of material nature (the three modes of goodness, passion, and ignorance), and action (the functional demigods, the senses and the sense objects); (**saḥ**)–he; **matvā**–considering; **iti**–that; **guṇāḥ**–the modes (in the form of the senses of perception–ear, skin, eyes, tongue, and nose, activated by the demigods); **vartante**–are engaged; **guṇeṣu**–within the modes (in the form of the sense objects of sound, touch, form, taste, and smell); **na sajjate**–is not attached to them, not absorbed in them.

prakṛteḥ-guṇa-saṁmūḍhāḥ–Persons bewildered by the modes; **sajjante**–are absorbed; **guṇa-karmasu**–in the functions of the modes (the engagement of the senses with their objects). **kṛtsna-vit**–Those possessing knowledge; **na vichālayet**–should not agitate (by trying to induce them to accept knowledge of self and non-self); **tān**–those; **akṛtsna-vidaḥ**–ignorant; **mandān**–unfortunate persons; (**kintu guṇāveśa-nivartakaṁ niṣkāma karmaiva kārayet**)–but should rather engage them in selfless action which frees them from absorption in the modes of nature.

of selflessness in fulfilling duties, thus encouraging the ignorant in the performance of their prescribed duties.

27 All actions in the world are in every respect effected by the modes of material nature (which impell the senses). But a man deluded by bodily identification thinks, "I alone am accomplishing this work."

28 However, O mighty-armed Arjuna, one who is in knowledge of the division of the modes of material nature and action, knows that the modes are engaging within the modes, and he is detached from them. (One who knows that the three modes activated by the demigods

**मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥**

**mayi sarvāṇi karmāṇi, sannyasyādhyātma-chetasā
nirāśīr nirmamo bhūtvā, yudhyasva vigata-jvaraḥ** [30]
**ye me matam idaṁ nityam, anutiṣṭhanti mānavāḥ
śraddhāvanto 'nasūyanto, muchyante te 'pi karmabhiḥ** [31]

sannyasya–Completely surrendering; **sarvāṇī karmāṇi**–all activities; **mayi**–unto Me; **adhyātma-chetasā**–always conscious of the Spiritual Being; **bhūtvā**–being; **nirāśīḥ**–without fruitive desire; **nirmamaḥ**–without possessiveness; **vigata-jvaraḥ** (**cha**)–and without anguish; **yudhyasva**–fight.

ye mānavāḥ–Those men who; **śraddhāvantaḥ**–faithfully; **anasūyantaḥ**–and unbegrudgingly; **nityam**–always; **anutiṣṭhanti**–execute; **idam**–this; **me matam**–teaching of Mine, of selfless action; **te api**–they too; **muchyante**–are liberated; **karmabhiḥ**–from the bondage of *karma,* or action and reaction in the mundane plane.

impell the engagement of the senses with their objects, knows himself to be independent of these elements, therefore he does not consider himself a doer.)

29 Persons bewildered by the modes of nature are absorbed in the functions of the modes (the engagement of the senses with their objects). Enlightened persons should not agitate such ignorant, unfortunate persons by trying to convince them of higher philosophical truths. (Rather, they should advise the conditioned souls to practise selfless action, which liberates them from absorption in the modes.)

30 Surrender all your activities to Me with this understanding: "All my actions are under the control of the indwelling Lord." In such consciousness, free from possessiveness and anguish, take recourse to battle (as your natural duty).

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३२॥
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

ye tv etad abhyasūyanto, nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāṁs tān, viddhi naṣṭān achetasaḥ [32]

sadṛśaṁ cheṣṭate svasyāḥ, prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni, nigrahaḥ kiṁ kariṣyati [33]

indriyasyendriyasyārthe, rāga-dveṣau vyavasthitau
tayor na vaśam āgachchhet, tau hy asya paripanthinau [34]

ye tu–But those who; **abhyasūyantaḥ**–out of resentment; **na anutiṣṭhanti**–do not follow; **etat me matam**–that teaching of Mine; **tān viddhi**–know them to be; **sarva-jñāna-vimūḍhān**–deprived of all knowledge; **naṣṭān**–completely deviated from the goal of human life; **achetasaḥ**–and bereft of good intelligence.

jñānavān api–Even a knowledgable person; **cheṣṭate**–acts; **sadṛśam**–according to; **svasyāḥ prakṛteḥ**–his nature. **bhūtāni**–Living beings; **prakṛtim yānti**–follow their natures. **kim kariṣyati**–What will be the use of; **nigrahaḥ**–repression; (**teṣām**)–of them?

rāga-dveṣau–Attraction and aversion; **indriyasya**–of all the senses; **vyavasthitau**–exist; **indriyasya-arthe**–for their objects. (**tathāpi**)–However; **vaśam na āgachchhet**–One must not be controlled; **tayoḥ**–by such attraction and aversion; **hi**–since; **tau paripanthinau**–they are an obstacle; **asya**–to the spiritual practitioner.

31 Faithful, unbegrudging men who always practise My teaching, this *yoga* of selfless action, are liberated from the bondage of action, even though they engage in action.

32 But the arrogant who resent My teaching are bereft of all knowledge. Know them to be lost in ignorance.

33 For even a knowledgable person tends to act according to his nature (mundane inclinations). The living beings' endeavours are dictated by their natures. What, then, can repression accomplish?

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ [35]

sva-dharmaḥ–One's own function; **viguṇaḥ**–tinged with faults; **śreyān**–is better; **para-dharmāt**–than another's function; **su-anuṣṭhitāt**–done well. **nidhanam**–Even death; **sva-dharme**–on one's own path of duty (according to one's appropiate position in the *varṇāśrama* or God-centred socio-religious system); **śreyaḥ**–is better. **para-dharmaḥ**–Another's path of duty; **bhaya-āvahaḥ**–is dangerous.

34 Although the senses are attracted to and repelled by the sense objects, one must not be controlled by these urges, for they are the greatest enemy of the candidate for self-realization.

35 Even if it is imperfect, it is better to do one's duty according to one's own nature, than to do another's well. Even death in the discharge of one's own duty is better, for to perform another's is dangerous.

Commentary

The eternal, superexcellent, natural function (*dharma*) of the soul is pure devotion for Adhokṣaja, the transcendental Lord. Therefore, even if this function is somewhat imperfectly attempted by one with external malpractices, such an attempt will be superior to the 'good' practices within the material modes of nature and worldly chain of actions and habits foreign to the soul's nature. Even if death occurs during the cultivation of such pure devotion in proper saintly association, it is the bestower of the ultimate good; but in the name of good practices to ignorantly follow 'another's path'—anything other than

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥
श्रीभगवानुवाच ।
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

arjuna uvācha
atha kena prayukto 'yaṁ, pāpaṁ charati pūruṣaḥ
anichchhann api vārṣṇeya, balād iva niyojitaḥ [36]
śrī-bhagavān uvācha
kāma eṣa krodha eṣa, rajoguṇa-samudbhavaḥ
mahā-śano mahā-pāpmā, viddhy enam iha vairiṇam [37]

arjunaḥ uvācha–Arjuna said: **atha**–Now; (**he**) **vārṣṇeya**–O descendant of the Vṛṣṇi dynasty; **kena prayuktaḥ** (**san**)–being incited by what; **ayam pūruṣaḥ charati**–does this living being commit; **pāpam**–sinful activities; **anichchhan api**–even unwillingly; **niyojitaḥ iva**–as if engaged; **balāt**–by force?

śrī-bhagavān uvācha–The Supreme Lord said: **eṣaḥ kāmaḥ**–It is this desire to enjoy the mundane; **eṣaḥ krodhaḥ**–transformed into anger. **rajo-guṇa-samudbhavaḥ**–It arises from the mode of passion, and from that desire, blind anger is born. **viddhi enam**–Know such desire to be; **mahā-aśanaḥ**–never satisfied; **mahā-pāpmā**–greatly wrathful; **vairiṇam**–and the worst enemy of the living being; **iha**–in this world.

devotion for the Lord (*dvitīyābhiniveśa*)—is *bhayāvaḥ,* endangering to the spiritual progress of the soul.*

36 Arjuna inquired: O descendant of the Vṛṣṇis, by what is the living being compelled to commit sinful activities, even unwillingly, as if by force?

***भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।**
तन्माययातो बुध आभजेत्तं भक्त्यैकयेषं गुरुदेवतात्मा ॥

bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ
tan māyayāto budha ābhajet taṁ bhaktyaikayeśaṁ guru-devatātmā

"A person of fine intelligence will serve with single-minded devotion his Lord who is his teacher and dearmost friend. But those who have turned away from the Lord adopt the illusory ego of considering the perishable body to be the self, forgetting their true identities. Their consciousness absorbed in 'secondary pursuits', i.e., mundane objectives, they are always fearful on account of the body and its attachments." (*Bhāg.* 11.2.37)

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

dhūmenāvriyate vahnir, yathādarśo malena cha
yatholbenāvṛto garbhas, tathā tenedam āvṛtam [38]

āvṛtaṁ jñānam etena, jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya, duṣpūreṇānalena cha [39]

yathā–As; **vahniḥ**–fire; **āvriyate**–is covered; **dhūmena**–by smoke; **yathā**–as; **ādarśaḥ**–a mirror; (**āvriyate**)–is covered; **malena**–by dust; (**yathā**) **cha**–and as; **garbhaḥ**–the embryo; **āvṛtaḥ**–is covered; **ulbena**–by the womb; **tathā**–similarly; **idam**–one's consciousness; **āvṛtam**–is covered; **tena**–by that desire.

(**he**) **kaunteya**–O Arjuna, son of Kuntī; **jñānam**–discriminatory knowledge; **āvṛtam**–is covered; **etena**–by this; **nitya-vairiṇā**–perpetual enemy; **jñāninaḥ**–of even knowledgable persons; **kāma-rūpeṇa**–in the form of desire; **duṣpūreṇa analena cha**–which is like insatiable fire.

37 The Supreme Lord replied: It is the desire to enjoy the mundane that induces a person to commit sin, and in different situations it produces anger. It is utterly insatiable, extremely malicious, and the worst enemy of the living being in this world.

38 As fire is thinly veiled by smoke, as a mirror is thickly covered with dust, and as the embryo remains completely enclosed within the womb, similarly, this desire covers the consciousness of the living being (in these three degrees of intensity, according to the modes of material nature—goodness, passion, and ignorance respectively).

39 Knowledge is covered by desire, the constant enemy of the wise. It burns like an insatiable fire (never satisfied by offerings of butter).

**इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥
तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेर्यः परतस्तु सः ॥४२॥**

**indriyāṇi mano buddhir, asyādhiṣṭhānam uchyate
etair vimohayaty eṣa, jñānam āvṛtya dehinam** [40]
**tasmāt tvam indriyāṇy ādau, niyamya bharatarṣabha
pāpmānaṁ prajahi hy enaṁ, jñāna-vijñāna-nāśanam** [41]
**indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ** [42]

---

uchyate–It is said that; **indriyāṇi**–the senses; **manaḥ buddhiḥ**–mind and intelligence; **adhiṣṭhānam**–are the seats; **asya**–of this enemy, desire. **āvṛtya**–Covering; **jñānam**–one's knowledge; **etaiḥ**–via these seats; **eṣaḥ**–this desire; **vimohayati**–deludes; **dehinam**–the embodied living being.

(**he**) **bharatarṣabha**–O Arjuna, noblest of the Bhāratas; **tvam**–you; **tasmāt**–therefore; **ādau**–first; **indriyāṇi niyamya**–bring the senses under control; **hi**–and completely; **prajahi**–destroy; **enam**–this desire; **pāpmānam**–which is the embodiment of sin; **jñāna-vijñāna-nāśanam**–and the destroyer of both *jñāna,* knowledge of the self and non-self as delineated in the scriptures, and *vijñāna,* realization of such knowledge.

(**paṇḍitāḥ**)–The wise; **āhuḥ**–say that; **indriyāṇi parāṇi**–the senses are superior; (**viṣayebhyaḥ**)–to matter; **manaḥ**–the mind; **param**–is superior; **indriyebhyaḥ**–to the senses; **buddhiḥ**–the intelligence or faculty of decision; **parā**–is superior; **manasaḥ tu**–to the mind, too; **yaḥ**–and that which; **parataḥ**–is superior; **buddheḥ tu**–to even the intelligence; **saḥ**–is he–the *jīva*–the soul.

---

40 It is said that this enemy, desire, dwelling within the senses, mind, and intelligence, covers the perception of the embodied living being and deludes him.

41 Therefore, O noblest of the Bhāratas, control your senses and destroy this desire, the embodiment of sin, which destroys both knowledge and realization.

42 It is said by the wise that the senses are superior to matter, the mind is superior to the senses, and the

**एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥
इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि
श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥३॥**

**evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi satruṁ mahā-bāho, kāma-rūpaṁ durāsadam** [43]

**iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ
bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-
vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde
karma-yogo nāma tṛtīyo 'dhyāyaḥ** [3]

(**he**) **mahā-bāho**–O mighty Arjuna; **evam**–in this way; **buddhvā**–discerning; **buddheḥ param**–the soul to be superior to the intelligence; **saṁstabhya**–by steadying; **ātmānam**–the mind; **ātmanā**–by resolute intelligence–conviction; **jahi**–destroy; **durāsadam**–the formidable; **śatrum**–enemy; **kāma-rūpam**–in the form of desire.

intelligence is superior to the mind; and the soul is superior to even the intelligence.

43 O mighty Arjuna, knowing the soul to be superior to the intelligence, steady the mind with resolute intelligence and destroy the formidable enemy, desire.

End of Chapter Three

The Path of Action

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

चतुर्थोऽध्यायः

CHAPTER FOUR

Jñāna-yoga

The Path of Knowledge

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥२॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

śrī-bhagavān uvācha
imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave 'bravīt [1]
evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa [2]
sa evāyaṁ mayā te 'dya, yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā cheti, rahasyaṁ hy etad uttamam [3]

śrī-bhagavān uvācha–The Lord said: **aham**–I; **proktavān**–imparted; **imam**–this; **avyayam**–imperishable; **yogam**–*yoga* of knowledge (*jñāna-yoga*) achieved by selfless action; **vivasvate**–to Sūrya, the Sun-god. **vivasvān**–Sūrya; **prāha**–taught; **manave**–his son, Vaivasvata Manu; **manuḥ**–and Manu; **abravīt**–related it; **ikṣvākave**–to his son, Ikṣvāku.

evam–In this way; **paramparā-prāptam**–attained through disciplic succession; **rājarṣayaḥ**–the saintly kings; **viduḥ**–came to know; **imam**–this path. (**he**) **parantapa**–O Arjuna, subduer of the enemy; **saḥ yogaḥ**–that *yoga*; **naṣṭaḥ**–has been lost; **iha**–at present; **mahatā kālena**–after the passage of a long time.

(**tvam**)–You; **asi**–are; **me**–My; **bhaktaḥ sakhā cha**–devotee and friend. **iti** (**hetoḥ**)–For this reason; **ayam saḥ eva**–this very same; **purātanaḥ**–ancient; **yogaḥ**–*yoga*; **proktaḥ**–is described; **adya**–today; **mayā**–by Me; **te**–to you; **hi**–although; **etat**–this; **uttamam rahasyam**–is a great secret.

1 The Supreme Lord said: I imparted this imperishable *yoga* of knowledge, achieved by selfless action, to Sūrya, the presiding deity of the sun. Sūrya taught it to his son Vaivasvata Manu, who passed it on to his son Ikṣvāku.
2 O conqueror of the enemy, thus the saintly kings such as Nimi, Janaka, and others learned this *yoga,* which was passed down to them by disciplic succession. But in the course of time, this teaching has been lost.

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥६॥

---

arjuna uvācha

aparaṁ bhavato janma, paraṁ janma vivasvataḥ
katham etad vijānīyāṁ, tvam ādau proktavān iti [4]

śrī-bhagavān uvācha

bahūni me vyatītāni, janmāni tava chārjuna
tāny ahaṁ veda sarvāṇi, na tvaṁ vettha parantapa [5]
ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā [6]

---

arjunaḥ uvācha–Arjuna said: **bhavataḥ**–Your; **janma**–birth; **aparam**–is in these times. **vivasvataḥ**–The Sun-god's; **janma**–birth; **param**–was long ago. (**tasmāt**)–So; **katham**–how; (**aham**) **vijānīyām**–am I to understand; **etat**–that; **ādau**–in ancient times; **tvam**–You; **proktavān iti**–had thus taught; (**imam yogam**)–this *yoga*?

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **parantapa arjuna**–O Arjuna, subduer of the enemy; **bahūni**–many; **janmāni**–births; **me tava cha**–of Mine and yours; **vyatītāni**–have passed. **aham**–I; **veda**–know; **tāni sarvāṇi**–all of them; **tvam**–(but) you; **na vettha**–do not know; (**tāni**)–them.

api–Although; **san**–being; **ajaḥ**–birthless; **avyaya-ātmā**–of imperishable form; **api**–and although; **san**–being; **īśvaraḥ**–the Supreme Lord; **bhūtānām**–of all beings; (**aham**)–I; **adhiṣṭhāya**–remaining; **svām prakṛtim**–in My own divine nature of truth, auspiciousness, and beauty; **sambhavāmi**–appear in the world; **ātma-māyayā**–by My potency, Yoga-māyā.

---

3 As you are my devotee and friend, I now reveal to you this supreme secret—the eternal *yoga*.

4 Arjuna said: Vivasvān, the Sun-god, was born in ancient times, long before You were. Therefore, how am I to consider that You previously gave these teachings to him?

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥
जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham [7]
paritrāṇāya sādhūnāṁ, vināśāya cha duṣkṛtām
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge [8]
janma karma cha me divyam, evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma, naiti mām eti so 'rjuna [9]

(**he**) **bhārata**–O Arjuna; **yadā yadā hi**–whenever; **glāniḥ**–a decline; **dharmasya**–of religion; (**cha**)–and; **abhyutthānam**–an uprising; **adharmasya**–of irreligion; **bhavati**–occurs; **tadā**–then; **aham sṛjāmi**–I appear, seemingly like a being born in this world – I make My advent; **ātmānam**–Myself.

paritrāṇāya–For the deliverance; **sādhūnām**–of saintly devotees; (**tathā**)–and; **vināśāya**–for the vanquishing; **duṣkṛtām**–of miscreants; **saṁsthāpana-arthāya cha**–and for firmly establishing; **dharma**–*dhyāna* (meditation), *yajana* (performance of sacrifice), *paricharyā* (worship), and *saṅkīrtana* (congregational chanting of the holy names) all centred on Me; (a**ham**)–I; **sambhavāmi**–appear; **yuge yuge**–age after age.

(**he**) **arjuna**–O Arjuna; **yaḥ**–one who; **vetti**–knows; **evam**–thus; **tattvataḥ**–the reality; **me**–of My; **divyam**–spontaneous, divine; **janma karma cha**–birth and activities; **saḥ**–he; **tyaktvā**–upon giving up; **deham**–the body; **na eti**–does not accept; **punaḥ janma**–rebirth. **mam eti**–He attains Me.

5 The Supreme Lord said: O chastiser of the enemy, both you and I have passed through many births. I can remember all of them, whereas you, O Arjuna, cannot.

6 Although My eternal form is transcendental to birth and death, and I am the Lord of all beings, I appear within the world in My divine nature, by My sweet will, extending My internal potency.

7 O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally make My advent.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

vīta-rāga-bhaya-krodhā, man-mayā mām upāśritāḥ
bahavo jñāna-tapasā, pūtā mad-bhāvam āgatāḥ [10]
ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ [11]

vīta-rāga-bhaya-krodhāḥ–Free from mundane attachment, fear and anger; **mat-mayāḥ**–wholeheartedly absorbed in services to Me; **bahavaḥ**–many persons; **mām upāśritāḥ**–in My refuge; **pūtāḥ** (**santaḥ**)–being purified; **jñāna-tapasā**–by knowledge and austerities in relation to My service; **āgatāḥ**–attained; **mat-bhāvam**–My *bhāva*–devotion for Me.

yathā–Howsoever; **ye**–those who; **prapadyante**–surrender; **mām**–to Me; **aham**–I; **tathā eva**–accordingly; **bhajāmi**–reward; **tān**–them. (**he**) **pārtha**–O Arjuna; **sarvaśaḥ manuṣyāḥ**–all types of men (on all paths); **anuvartante**–follow; **mama vartma**–My path.

8 I appear age after age to deliver the saintly devotees, vanquish the miscreants, and firmly establish true religion.
9 O Arjuna, one who comes to know thus the truth of My pastimes of divine birth and activities, does not undergo rebirth. After giving up this body, he attains Me. (My grace is revealed to him as My personal transcendental joyful potency, *hlādinī-śakti*. His heart is melted in divine love and he attains My eternal devotional service.)
10 Free from attachment, fear, and anger, many persons have taken shelter in Me, absorbing their hearts in My services (hearing, chanting, and remembering). Purified by knowledge and the fire of ordeal in My service, they attained divine love for Me.
11 Howsoever people surrender to Me, I accordingly reward them. Being the ultimate goal of all paths, I am the objective to be attained by all. O Pārtha, all men follow My various paths.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

kāṅkṣantaḥ karmaṇāṁ siddhiṁ, yajanta iha devatāḥ
kṣipraṁ hi mānuṣe loke, siddhir bhavati karmajā [12]
chātur-varṇyaṁ mayā sṛṣṭaṁ, guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ, viddhy akartāram avyayam [13]
na māṁ karmāṇi limpanti, na me karma-phale spṛhā
iti māṁ yo 'bhijānāti, karmabhir na sa badhyate [14]

iha–In this world; **kāṅkṣantaḥ**–persons who desire; **siddhim**–the fruition; **karmaṇām**–of worldly actions; **yajante**–worship; **devatāḥ**–the demigods; **hi**–since; **mānuṣe loke**–in the human plane; **siddhiḥ**–the fruit (attainment of heaven, etc.); **karma-jā**–born of action; **bhavati**–appears; **kṣipram**–very quickly.

chātuḥ-varṇyam–The four social divisions or *varṇas–brāhmaṇa, kṣatriya, vaiśya,* and *śūdra*; **sṛṣṭam**–are manifest; **mayā**–by Me; **guṇa-karma-vibhāgaśaḥ**–classified according to the modes of nature and corresponding activities (vide 18.41-44). **kartāram api**–Although I am the accomplisher; **tasya**–of that; **viddhi**–know; **mām**–Me; **akartāram**–to be the non-doer; **avyayam**–and unchangeable.

karmāṇi–Actions; **na limpanti**–do not implicate or taint; **mām**–Me; (**jīvam iva**)–like the living beings. **na** (**asti**)–There is no; **spṛhā**–desire; **me**–of Mine; **karma-phale**–for the fruits of action. **yaḥ**–One who; **iti**–thus; **mām abhijānāti**–knows Me in truth (as the Supreme Lord); **saḥ**–he; **na badhyate**–is not bound; **karmabhiḥ**–by *karma.*

12 Persons who desire the fruit of their actions worship the gods, since in the human plane, actions swiftly bear fruit.

13 The four social divisions, classified according to the material modes of nature and corresponding activities, are made manifest by Me. Although I am the doer of this, know Me to be the non-doer and unchangable.

14 I am never implicated by action nor do I desire the fruits of action. One who knows Me thus (as the Supreme

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

evaṁ jñātvā kṛtaṁ karma, pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ, pūrvaiḥ pūrvataraṁ kṛtam [15]
kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt [16]
karmaṇo hy api boddhavyaṁ, boddhavyaṁ cha vikarmaṇaḥ
akarmaṇaś cha boddhavyaṁ gahanā karmaṇo gatiḥ [17]

jñātvā–Knowing; **evam**–this; **mumukṣubhiḥ api**–the seekers of liberation; **pūrvaiḥ**–of previous times; **kṛtam**–performed; **karma**–selfless action. **tasmāt**–Therefore; **tvam**–you; **eva**–certainly; **kuru**–must adopt; **karma**–the path of selfless action; **pūrvataram kṛtam**–as done in the past; **pūrvaiḥ**–by the ancient *mahājanas,* great saintly persons, like Janaka and others.

kim karma–What is action? **kim akarma**–what is inaction? **iti atra**–In this subject; **kavayaḥ api**–even the learned; **mohitāḥ** (**bhavanti**)–are baffled. (**ataḥ**)–Therefore; **pravakṣyāmi**–I shall describe; **te**–to you; **tat karma**–what is *karma* and *akarma,* action and inaction; **yat jñātvā**–knowing which; **mokṣyase**–you will be liberated; **aśubhāt**–from inauspiciousness.

karmaṇaḥ api boddhavyam–Action prescribed (by the *Vedas*) should be understood; **cha**–and; **vikarmaṇaḥ boddhavyam**–action prohibited (by the *Vedas*) should be understood; **cha**–and; **akarmaṇaḥ boddhavyam**–renunciation of action should be understood; **hi**–since; **gatiḥ**–the true nature; **karmaṇaḥ**–of action; **gahanā**–is very difficult to comprehend.

Lord, transcendental to worldly action) is never bound by action.

15 Knowing this basic principle, seekers of liberation in previous times renounced all fruitive work and performed their duties as a selfless offering to Me. Likewise, you should adopt this *yoga* of selfless action as did the great saintly persons of yore.

16 What is action? What is inaction? Even the learned have difficulty understanding this. Hence, I shall enlighten

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥
यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

karmaṇy akarma yaḥ paśyed, akarmaṇi cha karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt [18]
yasya sarve samārambhāḥ, kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ, tam āhuḥ paṇḍitaṁ budhāḥ [19]
tyaktvā karma-phalāsaṅgaṁ, nitya-tṛpto nirāśrayaḥ
karmaṇy abhipravṛtto 'pi, naiva kiñchit karoti saḥ [20]

yaḥ–One who; **paśyet**–sees; **akarma**–inaction; **karmaṇi**–in action; **cha**–and; **yaḥ**–who; (**paśyet**)–sees; **karma**–action; **akarmaṇi**–in inaction; **saḥ buddhimān**–he is wise; **manuṣyeṣu**–among men. **saḥ yuktaḥ**–He is a *yogī;* **kṛtsna-karma-kṛt**–a performer of all actions.

yasya–One whose; **sarve**–every; **samārambhāḥ**–undertaking; **kāma-saṅkalpa-varjitāḥ**–is without fruitive desire; **jñāna-agni-dagdha-karmāṇam**–and who has burnt all actions in the fire of knowledge; **budhāḥ**–the wise; **āhuḥ tam**–describe him as; **paṇḍitam**–learned.

(**yaḥ**)–One who; **tyaktvā**–giving up; **karma-phala-āsaṅgam**–attachment to the fruits of action; **nirāśrayaḥ**–is free from mundane dependence; **nitya-tṛptaḥ**–and content in the eternal bliss within; **saḥ**–he; **abhipravṛttaḥ api**–although fully engaged; **karmaṇi**–in all kinds of activities; **na karoti**–does not do; **kiñchit eva**–anything at all.

you in this matter, knowing which you will liberated from inauspiciousness.

17 The true nature of action is difficult to comprehend. One should understand prescribed action, prohibited action, and inaction.

18 One who sees action within inaction, and inaction within action, is wise among men. He is a *yogī* and a performer of all actions.

19 One whose every action is without fruitive desire, and who burns all actions in the fire of knowledge, is described by the wise as learned.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥
यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

nirāśīr yata-chittātmā, tyakta-sarva-parigrahaḥ
śārīraṁ kevalaṁ karma, kurvan nāpnoti kilbiṣam [21]

yadṛchchhā-lābha-santuṣṭo, dvandvātīto vimatsaraḥ
samaḥ siddhāv asiddhau cha, kṛtvāpi na nibadhyate [22]

nirāśīḥ–Desireless; **yata-chitta-ātmā**–of controlled mind and body; **tyakta-sarva-pari-grahaḥ**–and a renouncer of all possessiveness and acquisition; (**saḥ**)–that person; **na āpnoti**–does not incur; **kilbiṣam**–sin; **kurvan** (**api**)–although he performs; **śārīram karma**–action for bodily sustenance; **kevalam**–only.

(**janaḥ**)–A person; **yadṛchchhā-lābha-santuṣṭaḥ**–satisfied with whatever is readily available; **dvandva-atītaḥ**–beyond dualities such as heat and cold, pleasure and pain, attraction and aversion; **vimatsaraḥ**–devoid of envy; **cha**–and; **samaḥ**–equipoised; **siddhau-asiddhau**–in the event of either success or failure of action; **kṛtvā api**–though performing; (**karma**)–action; **na nibadhyate**–is not bound.

20 Such a person, giving up attachment to the fruits of action, fully content in the eternal bliss within and free from mundane dependence, though fully active, does nothing at all.

21 Desireless, controlling mind and body by the intelligence, and renouncing all possessiveness and acquisition, no sinful or pious reaction is incurred by such a person who may act to acquire mundane objects merely for his bodily sustenance.

22 Content with whatever is readily available and unaffected by dualities (of pleasure and pain, attraction and aversion), such a person has no envy. He is equipoised, neither elated nor dejected in success or failure. Though active, he is not bound by any action.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

gata-saṅgasya muktasya, jñānāvasthita-chetasaḥ
yajñāyācharataḥ karma, samagraṁ pravilīyate [23]

gata-saṅgasya–For one who is free from attachment; **muktasya**–who is liberated; **jñāna-avasthita-chetasaḥ**–who is realized; **karma ācharataḥ**–who performs action; **yajñāya**–for *yajña,* i.e. for the pleasure of the Supreme Lord; **samagram**–all; (**karma**)–action; **pravilīyate**–is dissipated, i.e. it does not produce any reaction.

23 For one who is detached, enlightened and liberated, all his actions, performed in the spirit of sacrifice, are perfectly dissipated.

Commentary

The actions of one practising the *yoga* of selfless action do not lead to *apūrva* as considered by the philosophers known as Karma-mīmāṁsaka. According to their ethical yet atheistic ideology, the Karma-mīmāṁsakas or mundane rationalists claim that pious actions produce an unseen, subtle potency known as *apūrva,* which must fructify at the appropriate time after death. Their conception that this fruit can later be shared by others is meant to show the eternality of *karma,* or action, but it ignores the presence of the Supreme Autocrat.

So the statement of Śrī Kṛṣṇa, *samagraṁ pravilīyate,* "All actions are dissipated," ought not be misinterpreted to mean that the actions of liberated souls cause some such remote worldly consequence, or *apūrva.* Rather, the Lord indicates that the actions offered to Him by the selfless *karma-yogī* do not cause any subsequent reaction to be either enjoyed or suffered by others in this mundane plane.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥
दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥
श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुह्वति ॥२६॥

brahmārpaṇaṁ brahma havir, brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ, brahma-karma-samadhinā [24]
daivam evāpare yajñaṁ, yoginaḥ paryupāsate
brahmāgnāv apare yajñaṁ, yajñenaivopajuhvati [25]
śrotrādīnīndriyāṇy anye, saṁyamāgniṣu juhvati
śabdādīn viṣayān anya, indriyāgniṣu juhvati [26]

arpaṇam (**bhavati**)–The sacrificial utensils such as *sruk, sruvā,* or spoon, ladle, etc., are; **brahma**–Brahman; (**arpyamāṇam**) **haviḥ**–the oblation of ghee, etc.; (**bhavati**)–is; **brahma**–Brahman; **hutam**–offered; **brahma-agnau**–into the sacrificial fire of Brahman; **brahmaṇā** (**havana kartā**)–by the *brāhmaṇa* offerer who is Brahman. **brahma eva**–Brahman, the Absolute; **gantavyam**–is attainable; **tena brahma-karma-samādhinā**–by a person whose consciousness is absorbed in Brahman action.

apare–Other; **yoginaḥ**–(*karma-*) *yogīs*; **paryupāsate**–worship; **daivam yajñam eva**–the demigods with sacrifice. **apare**–Other (*jñāna-*) *yogīs*; **upajuhvati**–offer; **yajñam**–the self (*jīvātmā,* as the element *tvam,* representing the ghee of sacrifice); **brahma-agnau**–to the fire of Brahman (or to the Supersoul, Paramātman, as the element *tat,* representing the sacrificial fire); **yajñena eva**–by vibrating the Praṇava *mantra,* Oṁ.

anye–Others (*naiṣṭika* or lifelong celibates); **juhvati**–offer; **indriyāṇi**–the senses; **śrotra-ādīni**–of hearing, etc.; **saṁyama-agniṣu**–into the fires of self (mental) control. **anye**–Others (persons in sacred marriage); **juhvati**–offer; **viṣayān**–the sense objects; **śabda-ādīn**–sound, etc.; **indriya-agniṣu**–into the fires of the senses.

24 The ladle is Brahman, the oblation is Brahman offered by Brahman into the fire of Brahman. One whose consciousness is fully absorbed in Brahman action certainly attains to Brahman, the Absolute.

25 Some *yogīs* offer sacrifices to the demigods, and others offer the self into the fire of Brahman by vibrating the Praṇava *mantra,* Oṁ.

26 Some offer their senses of hearing, touching, seeing, tasting and smelling into the fires of self-control; yet

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥
अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।
अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ॥२९॥

sarvāṇīndriya-karmāṇi, prāṇa-karmāṇi chāpare
ātma-saṁyama-yogāgnau, juhvati jñāna-dīpite [27]
dravya-yajñās tapo-yajñā, yoga-yajñās tathāpare
svādhyāya-jñāna-yajñāś cha, yatayaḥ saṁśita-vratāḥ [28]
apāne juhvati prāṇaṁ, prāṇe 'pānaṁ tathāpare
prāṇāpāna-gatī ruddhvā, prāṇāyāma-parāyaṇāḥ
apare niyatāhārāḥ, prāṇān prāṇeṣu juhvati [29]

apare–Others (meditating mystic *yogīs* in realization of the pure self [*tvam*]); **juhvati**–offer; **sarvāṇi**–all; **indriya-karmāṇi**–the functions of the senses; **cha**–and; **prāṇa-karmāṇi**–the functions of the ten vital life-airs; **ātma-saṁyama-yoga-agnau**–into the yogic fire of self-purification; **jñāna-dīpite**–ignited by knowledge.

(**kechit**)–Some; **dravya-yajñāḥ**–sacrifice material possessions or wealth; (**kechit**)–some; **tapaḥ-yajñāḥ**–perform sacrifice in the form of penance (such as Chāndrāyaṇa, etc.); **tathā-apare**–and others; **yoga-yajñāḥ**–perform sacrifice in the form of the eightfold mystic *yoga* practice; (**kechana**)–and again some; **svādhyāya-jñāna-yajñāḥ cha**–perform 'knowledge-sacrifice' in the form of singing and introspectively studying the *Vedas*. (**ete sarve**)–All these persons; **yatayaḥ**–are diligent; **saṁśita-vratāḥ**–performers of unshakeable vows.

apare–Others; **juhvati apāne prāṇam**–bring the ascending air into union with the descending air while inhaling (*pūraka*). **tathā**–Likewise; (**juhvati**)–they offer; **prāṇe apānam**–the descending air into the ascending air while exhaling (*rechaka*); (**cha**)–and; **ruddhvā**–stopping; **prāṇa-apāna-gatī**–the flow of both *prāṇa* and *apāna* while retaining the breath (*kumbhaka*); **prāṇāyāma-parāyaṇāḥ** (**bhavanti**)–they arduously practise breath-control (*prāṇāyāma*). **apare**–Others; **juhvati**–offer; **prāṇān**–the senses; **prāṇeṣu**–into the life-airs, the *prāṇa-vāyu*; **niyata-āhārāḥ**–by reducing their intake of food.

others offer the sense objects of sound, touch, form, taste and smell into the fire of the senses.

27 Again, there are the *yogīs* who offer all the functions of the senses and the life forces into the yogic fire of self-purification ignited by knowledge.

सर्वेऽप्येते यज्ञविदो यज्ञक्षयितकल्मषाः ।
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥३०॥
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

sarve 'py ete yajña-vido, yajña-kṣayita-kalmaṣāḥ
yajña-śiṣṭāmṛta-bhujo, yānti brahma sanātanam [30]
nāyaṁ loko 'sty ayajñasya, kuto 'nyaḥ kuru-sattama [31]

ete sarve api–All these persons; **yajñā-vidaḥ**–are knowers of sacrifice. **yajñā-kṣayita-kalmaṣāḥ**–Purified of sin by the performance of sacrifice; **yajñā-śiṣṭa-amṛta-bhujaḥ**–they enjoy the nectarine remnants of sacrifice; **yānti sanātanam**–and reach the eternal; **brahma**–Brahman, Absolute Truth.

(**he**) **kuru-sattama**–O Arjuna, best of the Kurus; **ayam lokaḥ** (**api**)–even this world (or human plane of meagre pleasures); **na asti**–is denied; **ayajñasya**–a person who does not perform sacrifice. **kutaḥ** (**prāptavyaḥ**)–How, then, will it be possible for him to attain; **anyaḥ** (**lokaḥ**)–the next world (or heaven)?

28 Sincere in their practices and faithful to their vows, some persons sacrifice their possessions, some undergo strict penances as a sacrifice, some practise the eightfold mystic *yoga* as a sacrifice, and yet others perform 'knowledge-sacrifice' by singing and introspectively studying the *Vedas*.

29 Others practise breath-control. Closing the right nostril and inhaling through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the right, they similarly offer the descending air into the ascending; then closing both nostrils, they check both ascending and descending airs. Yet other practitioners of sense-control offer all the senses into the life-airs by reducing their food intake.

30 All these persons are knowers of sacrifice, purified by sacrifice. Enjoying the nectarine remnants of sacrifice, they attain to the eternal plane of the Absolute.

31 O Arjuna, foremost of the Kurus, without sacrifice one cannot attain fulfillment in this world, to say nothing of the next.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥
श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

evaṁ bahu-vidhā yajñā, vitatā brahmaṇo mukhe
karma-jān viddhi tān sarvān, evaṁ jñātvā vimokṣyase [32]
śreyān dravyamayād yajñāj jñāna-yajñaḥ parantapa
sarvaṁ karmākhilaṁ pārtha, jñāne parisamāpyate [33]
tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva-darśinaḥ [34]

evam–In this way; **bahu-vidhāḥ**–many varieties of; **yajñāḥ**–sacrifices; **vitatāḥ**–have been elucidated; **brahmaṇaḥ mukhe**–by the mouthpiece of the *Vedas.* (**tvam**)–You; **viddhi**–should know; **tān sarvān**–all those sacrifices; **karma-jān**–to be born of action, in thought, word and deed. **jñātvā**–Knowing; **evam**–this; **vimokṣyase**–you will be liberated from the bondage of action.

(**he**) **parantapa pārtha**–O Arjuna, subduer of the enemy; **jñāna-yajñaḥ**–'knowledge-sacrifice'; **śreyān**–is better; **yajñāt**–than sacrifice; **dravya-mayāt**–of materials; (**yataḥ**)–since; **sarvam**–all; **karma**–action; **akhilam**–in its entirety, including its fruit; **parisamāpyate**–has its consummation; **jñāne**–in knowledge.

tat–Such knowledge; **viddhi**–should be known; **praṇipātena**–by submission, obeisances; **paripraśnena**–by relevant inquiry**;** **sevayā**–and by sincere service. **jñāninaḥ**–Those learned in the scriptures; **tattva-darśinaḥ**–endowed with divine revelation of the Supreme Absolute Truth; **upadekṣyanti**–will impart; **jñānam**–knowledge; **te**–to you.

32 Thus many types of sacrifice are described in the *Vedas* and allied scriptures. Know that they are all accomplished through action (of thought, word and deed). Knowing this, you will be liberated from the bondage of action.
33 O Arjuna, subduer of the enemy, 'knowledge-sacrifice' is superior to the sacrifice of material objects, because the perfection of all action, including its fruit, is its culmination in knowledge.
34 You will be able to attain knowledge by satisfying the divine master with submission, relevant inquiry, and

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥
अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६॥
यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

yaj jñātvā na punar moham, evaṁ yāsyasi pāṇḍava
yena bhūtāny aśeṣāṇi, drakṣyasy ātmany atho mayi [35]
api ched asi pāpebhyaḥ, sarvebhyaḥ pāpa-kṛttamaḥ
sarvaṁ jñāna-plavenaiva, vṛjinaṁ santariṣyasi [36]
yathaidhāṁsi samiddho 'gnir, bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute tathā [37]

(**he**) **pāṇḍava**–O Arjuna, son of Pāṇḍu; **jñātvā**–knowing; **yat** (**jñānam**)–that knowledge; **na yāsyasi**–you will not be subject to; **evam**–such; **moham**–illusion; **punaḥ**–again. **yena**–By that knowledge; **drakṣyasi**–you will see; **aśeṣāṇi bhūtāni**–all species from highest to lowest; **ātmani**–in the *ātmā*–in their spiritual nature; (**pṛthak upādhitvena**)–though appearing in the forms of their various material designations; **atha**–and; (**drakṣyasi**)–you will see them; **mayi**–in Me.

api chet–Even if; **asi**–you are; **pāpa-kṛttamaḥ**–the most sinful; **sarvebhyaḥ papebhyaḥ**–of all sinners; (**tathāpi**)–nonetheless; **santariṣyasi eva**–you will cross; **sarvam vṛjinam**–all sins; **jñāna-plavena**–by the boat of knowledge.

(**he**) **arjuna**–O Arjuna, **yathā**–as; **samiddhaḥ**–blazing; **agniḥ**–fire; **kurute**–renders; **edhāṁsi**–firewood; **bhasmasāt**–to ashes; **tathā**–similarly; **jñāna-agniḥ**–the fire of knowledge; **kurute**–renders; **sarva-karmāṇi**–all *karma* (worldly actions and reactions in this life); **bhasmasāt**–to ashes.

sincere service. The enlightened souls who are learned in scriptural knowledge and endowed with direct realization of the Supreme Absolute Truth will impart divine knowledge to you.

35 O Pāṇḍava, when you are enlightened by this knowledge of the reality, you will no longer be subject to your present illusion. You will see the one spiritual nature in all species of life, from highest to lowest, and that all are situated within Me.

36 Even if you are the most sinful of all sinners, you will cross the ocean of sins by the boat of knowledge.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥
श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

na hi jñānena sadṛśaṁ, pavitram iha vidyate
tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati [38]
śraddhāvān labhate jñānaṁ, tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim, achireṇādhigachchati [39]
ajñaś chāśraddadhānaś cha, saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro, na sukhaṁ saṁśayātmanaḥ [40]

iha–In this world, or, of the aforementioned practices of austerity, etc.; (**kim api**) **na hi vidyate**–there is nothing; **pavitram**–(as) pure; **jñānena sadṛśam**–as knowledge. **yoga-saṁsiddhaḥ**–A person successful in (*niṣkāma karma) yoga*; **vindati**–realizes; **svayam**–for himself; **tat**–that knowledge; **ātmani**–within the heart; **kālena**–after (a long) time.

śraddhāvān–The faithful (having faith in the Lord's words or the scriptures); **tat-paraḥ**–devoted; **saṁyata-indriyaḥ**–sense-controlled person; **labhate**–attains; **jñānam**–knowledge. **labdhvā**–Having attained; **jñānam**–enlightenment; **achireṇa**–quickly; **adhi-gachhati**–he attains; **parām śāntim**–supreme peace (beyond the mundane).

ajñaḥ–The ignorant (like an animal); **cha**–and; **aśraddadhānaḥ**–faithless (confused by many interpretations despite scriptural knowledge); **saṁśaya-ātmā cha**–and doubting person (who doubts he will succeed despite having some faith); **vinaśyati**–is ruined by misfortune. **saṁśaya-ātmanaḥ**–For the doubting person; **na asti**–there is no; **sukham**–happiness; **na ayam lokaḥ**–either in this world; **na** (**cha**) **paraḥ**–or the next.

37 As a blazing fire renders wood to ashes, O Arjuna, the fire of knowledge burns up all worldly actions.

38 In this world, there is nothing as pure as knowledge. Eventually, a person who has achieved perfection in the *yoga* of selfless action naturally realizes this knowledge within his heart.

39 It is the devoted, faithful and sense-controlled person who attains knowledge. Achieving enlightenment, such a person soon attains the supreme peace.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

yoga-sannyasta-karmāṇaṁ, jñāna-sañchhinna-saṁśayam
ātmavantaṁ na karmāṇi, nibadhnanti dhanañjaya [41]

tasmād ajñāna-sambhūtaṁ, hṛt-sthaṁ jñānāsinātmanaḥ
chhittvainaṁ saṁśayaṁ yogam, ātiṣṭhottiṣṭha bhārata [42]

(**he**) **dhanañjaya**–O Dhanañjaya; **karmāṇi**–actions; **na nibadhnanti**–cannot bind; **yoga-sannyasta-karmāṇam**–one who has ceased all action in accordance with the path of *sannyāsa,* abnegation, by practising *niṣkāma karma-yoga,* the path of selfless action; **jñāna-sañchhinna-saṁśayam**–and overcome all his doubts by the cultivation of divine knowledge (*sambandha-jñāna,* knowledge of the eternal serving relationship of the individual soul with the Lord); **ātma-vantam**–and who has realized the nature of the soul.

(**he**) **bhārata**–O Arjuna; **tasmāt**–therefore; **chhittvā**–slashing; **jñāna-asinā**–by the sword of knowledge, *sambandha-jñāna*; **enam**–these; **saṁśayam**–doubts; **ātmanaḥ**–of yours; **hṛt-stham**–in your heart; **ajñāna-sambhūtam**–which are born of ignorance; **ātiṣṭha**–take refuge in; **yogam**–*niṣkāma karma-yoga*–the *yoga* of selfless action; (**cha**)–and; **uttiṣṭha**–arise for battle.

40 The ignorant, faithless and doubting person is doomed to misfortune. For the doubting soul there can be happiness neither in this life nor the next.

41 O Dhanañjaya, renouncing all worldly actions by following the path of selfless action, one who severs all his doubts by knowledge and realizes his internal divine nature, can never be bound by action.

42 Therefore, O Bhārata, with the sword of knowledge slash to shreds all these doubts in your heart, which are born of ignorance. Take refuge in selfless action and arise for battle!

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे ज्ञानयोगो नाम चतुर्थोऽध्यायः ॥४॥

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde jñāna-yogo nāma chaturtho 'dhyāyaḥ [4]

End of Chapter Four

The Path of Knowledge

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

पञ्चमोऽध्यायः

CHAPTER FIVE

Karma-sannyāsa-yoga

The Path of Renunciation of Action

अर्जुन उवाच ।
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥
श्रीभगवानुवाच ।
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

arjuna uvācha
sannyāsaṁ karmaṇāṁ kṛṣṇa, punar yogaṁ cha śaṁsasi
yach chhreya etayor ekaṁ, tan me brūhi suniśchitam [1]
śrī-bhagavān uvācha
sannyāsaḥ karma-yogaś cha, niḥśreyasa-karāv ubhau
tayos tu karma-sannyāsāt, karma-yogo viśiṣyate [2]
jñeyaḥ sa nitya-sannyāsī, yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahā-bāho, sukhaṁ bandhāt pramuchyate [3]

arjunaḥ uvācha–Arjuna said: (**he**) **kṛṣṇa**–O Kṛṣṇa; (**tvam**)–You; **śaṁsasi**–speak of; **sannyāsam**–renunciation; **karmaṇām**–of actions; **punaḥ**–then again; **yogam cha**–application, *yoga* (of selfless action, *niṣkāma karma-yoga*). **me brūhi**–Please tell me; **suniśchitam**–clearly; **yat tat ekam**–which one; **etayoḥ**–of the two; **śreyaḥ**–is superior.

śrī-bhagavān uvācha–The Supreme Lord said: **ubhau**–both; **sannyāsaḥ karma-yogaḥ cha**–renunciation of action and the path of selfless action; **niḥśreyasa-karau**–bring great benefit; **tu**–but; **tayoḥ**–of these two; **karma-yoga**–the path of selfless action; **viśiṣyate**–is superior; **karma-sannyāsāt**–to renunciation of action.

(**he**) **mahā-bāho**–O mighty-armed one; **jñeyaḥ**–it is to be known that; **yaḥ**–one who; **na dveṣṭi**–neither resents; **na kāṅkṣati**–nor desires; **saḥ**–that person; **nitya-sannyāsī**–is renounced, though performing action; **hi**–because; **nirdvandvaḥ**–one who is free from duality; s**ukham**–is easily; **pramuchyate**–liberated; **bandhāt**–from bondage.

1 Arjuna said: O Kṛṣṇa, you speak of renunciation of actions, and then again, You speak of the path of selfless action. Therefore, please tell me clearly which is superior.
2 The Supreme Lord said: Both renunciation of action and the path of selfless action bring great benefit. Yet, of the two, know that the way of selfless action is superior.
3 O mighty-armed Arjuna, know that one who is free from attraction and aversion is truly renounced, though

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥४॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥
संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥६॥

sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag, ubhayor vindate phalam [4]
yat sāṅkhyaiḥ prāpyate sthānaṁ, tad yogair api gamyate
ekaṁ sāṅkhyaṁ cha yogaṁ cha, yaḥ paśyati sa paśyati [5]
sannyāsas tu mahā-bāho, duḥkham āptum ayogataḥ
yoga-yukto munir brahma, na chireṇādhigachchhati [6]

bālāḥ–The childish, the unwise; **pravadanti**–say that; **sāṅkhya-yogau**–the paths of renunciation and (*karma-*) *yoga*; **pṛthak**–are separate; (**tu**)–but; **paṇḍitāḥ**–the learned; **na** (**vadanti**)–do not say this. **samyak āsthitaḥ**–A person who adopts perfectly; **ekam api**–only one; **vindate**–attains; **phalam**–the result; **ubhayoḥ**–of both.

yat sthānam–That state which; **prāpyate**–is obtained; **sāṅkhyaiḥ**–by renunciation (*sannyāsa*); **tat** (**sthānam**)–that state; **gamyate**–is reached; **yogaiḥ api**–by *niṣkāma karma-yoga,* too. **yaḥ**–One who; (**vivekena**)–by proper consideration; **ekam paśyati**–sees as one; **sāṅkhyam cha yogam cha**–both *sannyāsa* and *karma-yoga*; **saḥ**–he; **paśyati**–sees.

(**he**) **mahā-bāho**–O best of the valiant; **ayogataḥ**–without *niṣkāma karma-yoga*; **sannyāsaḥ**–renunciation; (**bhavati**)–is; **duḥkham āptum**–the cause of sorrow; **tu**–but; **yoga-yuktaḥ**–one who performs *niṣkāma karma-yoga*; **muniḥ** (**san**)–being a man of knowledge; **na chireṇa**–very soon; **adhigachchhati**–is able to attain to; **brahma**–the Absolute.

performing action; for one who is free from duality easily attains liberation from bondage.

4 The path of renunciation (*sāṅkhya-yoga*) and the path of selfless action (*karma-yoga*) are considered separate paths by the unwise, but not by the learned. One who perfectly follows either of these paths will achieve the result of both.

5 The state achieved by the renunciation of action is also achieved by the performance of selfless action.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥
नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥८॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

yoga-yukto viśuddhātmā, vijitātmā jitendriyaḥ
sarva-bhūtātmabhūtātmā, kurvann api na lipyate [7]
naiva kiñchit karomīti, yukto manyeta tattva-vit
paśyañ śṛṇvan spṛśañ jighrann, aśnan gachchhan svapañ śvasan [8]
pralapan visṛjan gṛhṇann, unmiṣan nimiṣann api
indriyāṇīndriyārtheṣu, vartanta iti dhārayan [9]

yoga-yuktaḥ–Engaged in such a *yoga* process; **viśuddha-ātmā**–the clean-hearted person; **vijita-ātmā**–of controlled mind; **jita-indriyaḥ**–who has mastery over the senses; **na lipyate**–is not implicated; **kurvan api**–although performing action; **sarva-bhūta-ātmabhūta-ātmā** (**san**)–having reached the state in which his whole being is pervaded with affection and compassion for all beings.

yuktaḥ tattva-vit–The realized *karma-yogī*; **api**–athough engaged in the functions of; **paśyan**–seeing; **śṛṇvan**–hearing; **spṛśan**–touching; **jighṛan**–smelling; **aśnan**–eating; **gachchhan**–moving; **svapan**–sleeping; **śvasan**–breathing; **pralapan**–speaking; **visṛjan**–evacuating; **gṛhṇan**–grasping objects in the hands; **unmiṣan**–and opening; **nimiṣan**–and closing the eyes, or blinking; **dhārayan**–understanding; **iti**–that; **indriyāṇi**–the senses, viz., eyes, etc.; **vartante**–function; **indriya-artheṣu**–in relation to their respective sense objects of form, etc.; **iti manyeta**–thus considers: (**aham**)–"I; **na karomi**–do not do; **kiñchit eva**–anything".

One who sees these two paths to be one and the same, actually sees.

6 O mighty hero, without selfless action, mere renunciation of action is the cause of sorrow. But the wise man who engages in selfless action swiftly attains to the Absolute.

7 The clean-hearted person thus engaged in *yoga* controls his mind and senses. Becoming filled with affection and compassion for all beings, although fully active, he is never implicated by any action.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

brahmaṇy ādhāya karmāṇi, saṅgaṁ tyaktvā karoti yaḥ
lipyate na sa pāpena, padma-patram ivāmbhasā [10]
kāyena manasā buddhyā, kevalair indriyair api
yoginaḥ karma kurvanti, saṅgaṁ tyaktvātma-śuddhaye [11]

yaḥ–One who; **karoti**–acts; **ādhāya**–by offering; **karmāṇi**–all actions; **brahmaṇi**–unto the Supreme Lord; **tyaktvā**–having given up; **saṅgam**–attachment; **saḥ**–he; **na lipyate**–is not affected; **pāpena**–by sin (or piety); **padma-patram iva**–as a lotus leaf; (**na lipyate**)–is not touched; **ambhasā**–by water.

tyaktvā–By giving up; **saṅgam**–attachment (to the fruits of action); **yoginaḥ**–the *karma-yogīs*; **karma kurvanti**–perform action; **kevalaiḥ**–merely; **kāyena**–by the body; **manasā**–by the mind; **buddhyā**–by the intelligence; **api indriyaiḥ**–and even by the senses; **ātma-śuddhaye**–for purification of the heart, self-purification.

8, 9 The realized *karma-yogī* performs the activities of seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, evacuating, grasping objects, blinking the eyes, and so on, and he understands, "My sense organs—eyes, ears, skin, nose and tongue—function in relation to their respective objects of form, sound, touch, smell and taste." Thus, he considers, "I do not perform any action at all."

10 One who, though living in this world, selflessly offers all his actions to the Supreme Lord, is not polluted by sin, as a lotus leaf remains on the water yet is untouched by it.

11 By giving up attachment, the *karma-yogīs* perform action merely through the body, mind, intelligence and even the senses, for self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥
सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥
न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

yuktaḥ karma-phalaṁ tyaktvā, śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa, phale sakto nibadhyate [12]
sarva-karmāṇi manasā, sannyasyāste sukhaṁ vaśī
nava-dvāre pure dehī, naiva kurvan na kārayan [13]
na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ, svabhāvas tu pravartate [14]

yuktaḥ–A *niṣkāma karma-yogī,* one engaged in the *yoga* of selfless action; **tyaktvā**–giving up; **karma-phalam**–the fruits of action; **āpnoti**–attains; **naiṣṭhikīm**–uninterrupted; **śāntim**–peace, i.e. liberation; (**kintu**)–but; **ayuktaḥ**–a *sakāma-karmi,* fruitive worker; **nibadhyate**–becomes bound; **saktaḥ** (**san**)–being attached; **phale**–to the fruits of action; **kāma-kāreṇa**–by nurturing fruitive desires.

manasā–Mentally; **sannyāsya**–renouncing; **sarva-karmāṇi**–all actions; **vaśī**–the sense-controlled; **dehī**–embodied being; **āste**–resides; **sukham**–happily; **nava-dvāre pure**–in the city of nine gates; **na eva kurvan**–neither acting; **na kārayan**–nor causing work for others.

prabhuḥ–The Lord; **na sṛjati**–does not generate; **lokasya**–anyone's; **kartṛtvam**–ego of considering themselves 'the doer'; **na karmāni**–nor their actions; **na karma-phala-saṁyogam**–nor their association with the fruits of actions; **tu**–but; **svabhāvaḥ**–their nature (of ignorance since time immemorial); **pravartate**–initiates these.

12 Giving up attachment to the fruits of his actions, the materially unmotivated (*niṣkāma*) *karma-yogī* attains constant peace, or liberation from actions and reactions. But the fruitive worker (*sakāma-karmī*) is attached to the fruits of his actions, and he becomes implicated by his endeavours.

13 Mentally renouncing all actions, the sense-controlled embodied living being resides happily within the city of nine gates*, neither acting nor causing work for others.

*The body of nine gates—two eyes, two nostrils, two ears, mouth, anus and genital.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥
ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥
तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

---

nādatte kasyachit pāpaṁ, na chaiva sukṛtaṁ vibhuḥ
ajñānenāvṛtaṁ jñānaṁ, tena muhyanti jantavaḥ [15]
jñānena tu tad ajñānaṁ, yeṣāṁ nāśitam ātmanaḥ
teṣām ādityavaj jñānaṁ, prakāśayati tat param [16]
tad-buddhayas tad-ātmānas, tan-niṣṭhās tat-parāyaṇāḥ
gachchhanty apunar-āvṛttiṁ, jñāna-nirdhūta-kalmaṣāḥ [17]

---

vibhuḥ–The self-satisfied Supreme Lord; **ādatte**–accepts; **na pāpam**–neither the sin; **sukṛtam cha na eva**–nor the peity; **kasyachit**–of anyone. **jñānam**–Knowledge; (**bhavati**)–is; **āvṛtam**–covered; **ajñānena**–by ignorance–by the Lord's external potency (*avidyā-śakti*), to fulfill the living being's desire to enjoy the material world; **tena**–thus; **jantavaḥ**–the living beings (though spiritual in constitution); **muhyanti**–are deluded, thinking the body to be the self.

tu–But; **yeṣām**–of those for whom; **tat ajñānam**–that ignorance; **nāśitam**–has been destroyed; **ātmanaḥ jñānena**–by self-knowledge, by the Lord's superior potency; **tat jñānam**–that knowledge; **teṣām**–of those persons; **prakāśayati**–reveals; **param**–the Supreme Reality; **ādityavat**–like the sun that dispels darkness.

jñāna-nirdhūta-kalmaṣāḥ–Persons whose ignorance has been destroyed by knowledge; **tat-buddhayaḥ**–who think constantly of the Supreme Lord; **tat-ātmānaḥ**–who meditate on Him alone; **tat-niṣṭhāḥ**–who abide in Him always; **tat-parāyaṇāḥ**–and who are devoted to hearing and singing His glories; (**santaḥ**)–being so engaged; **gachchhanti**–they attain; **apunaḥ-āvṛttim**–liberation.

---

14 The Lord does not generate anyone's ego of considering themselves 'the doer', nor their actions, nor their association with the fruits of their actions. These are all a result of their external nature of ignorance since time immemorial.

15 The Supreme Lord accepts neither the sin nor the piety of anyone. The living beings fall into illusion because their knowledge is covered by ignorance.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

vidyā-vinaya-sampanne, brāhmaṇe gavi hastini
śuni chaiva śvapāke cha, paṇḍitāḥ sama-darśinaḥ [18]
ihaiva tair jitaḥ sargo, yeṣāṁ sāmye sthitaṁ manaḥ
nirdoṣaṁ hi samaṁ brahma, tasmād brahmaṇi te sthitāḥ [19]

sama-darśinaḥ eva–Those who see with equanimity, who see Brahman, transcendence; **vidyā-vinaya-sampanne**–in a learned and humble; **brāhmaṇe**–*brāhmaṇa*; **gavi**–a cow; **hastini**–an elephant; **śuni cha**–and a dog; **śvapake cha**–or a *chaṇḍāla* (dog-eater or outcast); (**kathyate**)–(such seers) are to be known as; **paṇḍitāḥ**–truly learned.

yeṣām–For those whose; **manaḥ**–mind; **sthitam**–is situated; **sāmye**–equipoised in Brahman; **sargaḥ**–the cycle of birth and death; **jitaḥ**–is conquered; **taiḥ**–by them; **eva iha**–while living within this world. **brahma samam hi**–Possessing spiritual equanimity; **nirdoṣam**–and being faultless (free from attachment and hatred); **tasmāt**–thus; **te**–they; **brahmaṇi sthitāḥ**–are situated in Brahman.

16 For persons whose divine knowledge has awakened, their ignorance is destroyed and their wisdom, like the shining sun, reveals the Supreme Reality.

17 Those whose illusion has been completely dispelled by knowledge always think of Me, the Supreme Lord; I am their meditation and they abide in Me alone, hearing and singing My unending glories in pure devotion. Thus, they are liberated from the mundane.

18 The enlightened souls see transcendence within all living beings, whether the humble and learned *brāhmaṇa,* the cow, the elephant, the dog, or the dog-eater. Therefore, they are to be known as *paṇḍita*—men of true wisdom.

19 Those whose minds are equipoised in Brahman have conquered the cycle of birth and death while living within this world. By their perfect spiritual equanimity, they are always situated in transcendence.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

na prahṛṣyet priyaṁ prāpya, nodvijet prāpya chāpriyam
sthira-buddhir asaṁmūḍho, brahma-vid brahmaṇi sthitaḥ [20]
bāhya-sparśeṣv asaktātmā, vindaty ātmani yat sukham
sa brahma-yoga-yuktātmā, sukham akṣayam aśnute [21]
ye hi saṁsparśajā bhogā, duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya, na teṣu ramate budhaḥ [22]

brahmaṇi sthitāḥ–Fully situated in Brahman; **sthira-buddhiḥ**–endowed with steady intelligence; **asaṁmūdhaḥ**–devoid of the delusion of considering one's body and its attachments as 'me' and 'mine'; **brahma-vit**–one in knowledge of Brahman; **na prahṛṣyet**–is neither elated; **priyam prāpya**–by obtaining something desirable; **na cha udvijet**–nor dejected; **apriyam prāpya**–by obtaining something undesirable.

asakta-ātmā–The person with mind detached; **bāhya-sparśeṣu**–from external (sense-) enjoyment; (**adau**)–first; **vindati**–tastes; (**tat**) **sukham**–that happiness; **yat ātmani** (**anubhūyamāne**)–which is experienced in self-realization; (**tataḥ**)–then; **brahma-yoga-yukta-ātmā**–absorbing himself in meditation on the Absolute; **saḥ**–such a person; **aśnute**–enjoys; **akṣayam**–inexhaustible; **sukham**–bliss.

(**he**) **kaunteya**–O Arjuna; **ye bhogāḥ**–those pleasures; **saṁsparśa-jāḥ**–born of the senses contacting their objects; **te duḥkha-yonayaḥ eva**–are the origin of misery; **hi**–as; **ādi-antavantaḥ**–they begin and end. (**ataḥ**)–Therefore; **budhaḥ**–the wise person; **na ramate**–does not delight; **teṣu**–in them.

20 Absorbed in transcendence, endowed with steady intelligence, and free from the delusion of thinking of the body and associated objects as 'me' and 'mine,' the knower of the Absolute is neither happy when pleasant things come his way nor sad when unpleasant things come his way.

21 Detaching his mind from external pleasures, such a knower of the Absolute Truth tastes the inner joy of self-realization. Then, absorbing himself in meditation on the Absolute, he experiences inexhaustible bliss.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥
योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

śaknotīhaiva yaḥ soḍhuṁ, prāk śarīra-vimokṣaṇāt
kāma-krodhodbhavaṁ vegaṁ, sa yuktaḥ sa sukhī naraḥ [23]
yo 'ntaḥ-sukho 'ntar-ārāmas, tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇaṁ, brahma-bhūto 'dhigachchhati [24]
labhante brahma-nirvāṇam, ṛṣayaḥ kṣīṇa-kalmaṣāḥ
chhinna-dvaidhā yatātmānaḥ, sarva-bhūta-hite-ratāḥ [25]

---

yaḥ–One who; **śaknoti**–is able (by the *yoga* of selfless action); **soḍhum**–to check; **kāma-krodha-udbhavam vegam**–the impulses of desire and anger; **iha eva**–in this life; **prāk**–before; **śarīra-vimokṣaṇāt**–leaving the body; **saḥ naraḥ**–that person; **yuktaḥ**–is a *yogī*; **saḥ**–he; **sukhī**–is happy.

yaḥ–One who; **antaḥ-sukhaḥ**–experiences the joy of the self within; **antaḥ-ārāmaḥ**–who delights in the self within; **tathā yaḥ**–and who; **eva**–in this way; **antaḥ-jyotiḥ**–sees the illumination within; **saḥ yogī**–such a (*niṣkāma karma-*) *yogī* (follower of the *yoga* of selfless action); **brahma-bhūtaḥ**–attaining the transcendental state; **adhigachchhati**–achieves; **brahma-nirvāṇam**–liberation in Brahman; in the personal conception, he reaches the Supersoul, Paramātman.

kṣīṇa-kalmaṣāḥ–Sinless; **yata-ātmānaḥ**–self-controlled; **ṛṣayaḥ**–sages; **chhinna-dvaidhāḥ**–with doubts destroyed; **sarva-bhūta-hite-ratāḥ**–dedicated to the welfare of all; **labhante**–attain; **brahma-nirvāṇam**–liberation from the mundane plane.

---

22 O son of Kuntī, the pleasures that arise from the contact of the senses with their objects are the cause of unhappiness, as they are transient. The wise never delight in such pleasures.
23 Know that one who, before leaving the body, utilizes the opportunity of this life to check the impulses of desire and anger—he is a *yogī* who knows true happiness.
24 Such a *yogī* sees the self within and delights in the bliss of the self within. Attaining the transcendental

कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥
स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

kāma-krodha-vimuktānāṁ, yatīnāṁ yata-chetasām
abhito brahma-nirvāṇaṁ, vartate viditātmanām [26]
sparśān kṛtvā bahir bāhyāṁś, chakṣuś chaivāntare bhruvoḥ
prāṇāpānau samau kṛtvā, nāsābhyantara-chāriṇau [27]
yatendriya-mano-buddhir, munir mokṣa-parāyaṇaḥ
vigatechchhā-bhaya-krodho, yaḥ sadā mukta eva saḥ [28]

yatīnām–Of the *sannyāsīs*; **yata-chetasām**–who have controlled their thoughts (conquered the subtle body); **vidita-ātmanām**–who are knowers of the element *tvam,* the soul; **kāma-krodha-vimuktānām**–and free from desire and anger; **brahma-nirvāṇam**–liberation from matter; **vartate**–occurs; **abhitaḥ**–either way, whether they live or die.

yaḥ–That person who; **bahiḥ kṛtvā**–expelling; **bāhyān sparśān**–external sense objects of sound, etc.; (**manaḥ praviṣṭān**)–which enter the mind; **cha eva** (**kṛtvā**)–and concentrating; **chakṣuḥ**–the eyes; **antare**–between; **bhruvoḥ**–the eyebrows; **kṛtvā samau**–stabilizing; **prāṇa-apānau**–inhalation and exhalation; **nāsā-abhyantara-chāriṇau**–flowing through the nostrils; (**yaḥ**)–that person who; **yata-indriya-manaḥ-buddhiḥ**–is a controller of the senses, mind, and intelligence; **mokṣa-parāyaṇaḥ**–dedicated to liberation; **vigata-ichchhā-bhaya-krodhaḥ**–free from desire, fear, and anger; **muniḥ**–a contemplative seeker of the self; **saḥ**–he; **sadā**–is always; **mukta eva**–actually liberated.

state, he attains liberation from matter (and entry into the abode of Brahman).

25 Sinless, free from doubt, self-controlled and dedicated to the welfare of all living beings, the seers of truth attain such liberation.

26 Persons of the renounced order who have controlled their thoughts, who are free from desire and anger, and who have achieved knowledge of the nature of the soul, are liberated whether they live or die.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥५॥

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ, jñātvā māṁ śāntim ṛchchhati [29]

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde karma-sannyāsa-yogo nāma pañchamo 'dhyāyaḥ [5]

(**jīvaḥ**)–The living being; **ṛchchhati**–attains; **śāntim**–the joy of his original divine identity; **jñātvā**–by knowing; **mām**–Me; **bhoktāram**–as the maintainer, or worshippable objective; **yajña-tapasām**–of the *karmīs'* sacrifices and the *jñānīs'* austerities; **sarva-loka-mahā-īśvaram**–the worshippable Supreme Lord of all planes–Lord Nārāyaṇa; **suhṛdam sarva-bhūtānām**–and the benefactor of all living beings by mercifully teaching pure devotion to Me, through My devotees, since I am the adorable friend of the devotees–Lord Kṛṣṇa.

27, 28 Expelling from the mind all the external sense objects of sound, touch, form, taste, and smell; centering the concentration and stabilizing the incoming and outgoing breath; subjugating the senses, mind, and intelligence; dedicating himself to liberation; his desire, fear and anger gone, such a sage is ever liberated.

29 I am the enjoyer and objective of the sacrifices performed by persons of action, and of the austerities performed by persons of knowledge. I am Nārāyaṇa, the indwelling monitor of all planes of life, the worshippable Supreme Personality who awards liberation. I am Kṛṣṇa, the well-wisher of all and the dear friend of the devotees. One who knows Me thus, attains the bliss of knowing his own original divine identity.

End of Chapter Five

The Path of Renunciation of Action

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

षष्ठोऽध्यायः

CHAPTER SIX

Dhyāna-yoga

The Path of Meditation

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

śrī-bhagavān uvācha
anāśritaḥ karma-phalaṁ, kāryaṁ karma karoti yaḥ
sa sannyāsī cha yogī cha, na niragnir na chākriyaḥ [1]

yaṁ sannyāsam iti prāhur, yogaṁ taṁ viddhi pāṇḍava
na hy asannyasta-saṅkalpo, yogī bhavati kaśchana [2]

śrī-bhagavān uvācha–The Supreme Lord said: **yaḥ**–That person who; **karoti**–performs; **kāryam**–compulsory; **karma**–scripturally enjoined actions; **anāśritaḥ**–without expectation; **karma-phalam**–of the fruits of action; **saḥ cha**–he is; **sannyāsī**–a *sannyāsī,* one who has given up all for the Lord; **yogī cha**–and he is a *yogī,* one in union with the Lord. **na niragniḥ**–A *sannyāsī* is not one who merely renounces the fire sacrifice (*agnihotra yajña*) and other prescribed duties; **na cha akriyaḥ**–nor is a *yogī* one who merely renounces physical activities.

(**he**) **pāṇḍavaḥ**–O Arjuna; **yam**–that which; (**sudhiyaḥ**)–the learned; **prāhuḥ**–call; **sannyāsam iti**–*sannyāsa,* complete renunciation; **viddhi**–you should know; **tam** (**eva**) **yogam**–as *yoga*; **hi**–since; **asannyasta-saṅkalpaḥ**–without renunciation of fruitive attachment (the basis of *niṣkāma karma-yoga*); **na kaśchana**–no one; **bhavati**–can be; **yogī**–a *yogī.*

1 The Supreme Lord said: Know a genuine *sannyāsī* and *yogī* as one who, without expectation of the fruits of his actions, performs his duties as prescribed by the scriptures. One is not a *sannyāsī* merely by renouncing the performance of the fire sacrifice and other prescribed duties, and one is not a *yogī* merely by becoming physically inactive.

2 O Arjuna, that which is known as *sannyāsa* (complete renunciation) you should know to be *yoga,* since without renouncing fruitive desire no one can be a *yogī.*

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥
उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

āruruksor muner yogaṁ, karma kāraṇam uchyate
yogārūḍhasya tasyaiva, śamaḥ kāraṇam uchyate [3]
yadā hi nendriyārtheṣu, na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī, yogārūḍhas tadochyate [4]
uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ [5]

muneḥ–For the *yoga* practitioner; **āruruksoḥ**–desirous of ascending; **yogam**–to steady *yoga* meditation; (**tad ārohe**)–in the ascent of *yoga*; **karma**–action; **uchyate**–is said; **kāraṇam**–to be the means. **tasya eva yoga-ārūḍhasya**–For that person accomplished in *yoga,* that is, when he has achieved meditation; **śamaḥ**–renunciation of all action; **uchyate**–is described; **kāraṇam**–as the means.

yadā hi–When; (**yogī**)–the *yoga* practitioner; **na anuṣajjate**–does not become attached; **indriya-artheṣu**–to the objects of the senses–sound, touch, form, taste and smell; **na** (**anuṣajjate**) **karmasu** (**cha**)–and does not become attached to action in pursuit of their enjoyment; **sarva-saṅkalpa-sannyāsī** (**cha bhavati**)–and renounces all thoughts of enjoyment; **tadā**–then; **uchyate yoga-ārūḍhaḥ**–he is said to have attained to *yoga.*

ātmānam–The living being; **uddharet**–must be delivered from the bondage of the material world; **ātmanā**–by the (detached) mind; **ātmānam**–and the living being; **na avasādayet**–must not be made to fall down into the bondage of the material world; (**ātmanā**)–by the mind (enchanted by sense objects); **hi**–since; **ātmā eva**–this very mind; **bandhuḥ**–is the friend; **ātmānaḥ**–of the living being; **ātmā eva**–and this very mind; **ripuḥ**–is the enemy; **ātmānaḥ**–of the living being.

3 For the *yoga* practitioner desirous of attaining steady *yoga* meditation, action is said to be the means. When he has achieved *yoga* meditation, renunciation of all action is said to be the means of remaining in meditation.

4 When the *yoga* practitioner does not become attached to the objects of the senses, and to any action in pursuit of their enjoyment, and renounces all thoughts of enjoyment, then he is said to have attained to *yoga.*

बन्धुरात्मात्मनस्तस्य येनैवात्मात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥
जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्ट्राश्मकाञ्चनः ॥८॥

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
anātmanas tu śatrutve, vartetātmaiva śatruvat [6]

jitātmanaḥ praśāntasya, param ātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu, tathā mānāpamānayoḥ [7]

jñāna-vijñāna-tṛptātmā, kūṭastho vijitendriyaḥ
yukta ity uchyate yogī, sama-loṣṭrāśma-kāñchanaḥ [8]

yena ātmanā–For one by whom; **ātmā**–the mind; **jitaḥ**–has been subjugated; **tasya ātmānaḥ**–that person's; **ātmā eva**–very mind; **bandhuḥ**–is a friend; **tu**–but; **anātmanaḥ**–for a person of uncontrolled mind; **ātmā eva**–that very mind; **varteta**–is engaged; **śatrutve**–in disservice; **śatruvat**–like an enemy.

śīta-uṣṇa-sukha-duḥkheṣu–In cold and heat, happiness and unhappiness; **tathā māna-apamānayoḥ**–and in honour and dishonour; **ātmā**–the mind; **praśāntasya**–of the peaceful (without attraction and aversion); **jitātmanaḥ**–*yogī* who has conquered the mind; (**bhavet**)–is; **param samāhitaḥ**–in perfect *samādhi*.

yogī–The *yogī*; **jñāna-vijñāna-tṛpta-ātmā**–satisfied in his heart by scriptural knowledge as well as realization; **kūṭa-sthaḥ**–situated in the one unchanging spiritual nature; **vijita-indriyaḥ**–sense-controlled; **sama-loṣṭra-aśma-kāñchanaḥ**–and of equal vision for earth, stone, and gold; **uchyate**–is said; **yuktaḥ iti**–to have attained *yoga*.

5 One must elevate himself by the mind, not degrade himself by the mind; for the mind is sometimes the friend of the living being, and in another situation that very mind is his enemy.

6 For one who has conquered the mind, his mind is his friend. For one unable to control the mind, his mind works against him like an enemy.

सुहृन् मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥
योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

suhṛn-mitrāry-udāsīna-, madhyastha-dveṣya-bandhuṣu
sādhuṣv api cha pāpeṣu, sama-buddhir viśiṣyate [9]

yogī yuñjīta satatam, ātmānaṁ rahasi sthitaḥ
ekākī yata-chittātmā, nirāśīr aparigrahaḥ [10]

sama-buddhiḥ–One of equipoised intelligence; **suhṛt-mitra-ari-udāsīna-madhya-stha-dveṣya-bandhuṣu**–towards a well-wisher, a friend, an enemy, an indifferent person, a mediator, a hateful person, a relative; **sādhuṣu**–a saintly person; **pāpeṣu cha api**–and a sinner, too; **viśiṣyate**–such a *yogī* is well-qualified.

yogī–The practising *yogī*; **sthitaḥ**–remaining; **ekākī**–alone; **rahasi**–in a solitary place; **yata-chitta-ātmā**–controlling mind and body; **nirāśīḥ**–desireless; **aparigrahaḥ**–without enjoyable objects or acquisition; **yuñjīta ātmānam**–must concentrate his mind; **satatam**–constantly.

7 The *yogī* who has conquered the mind remains deeply absorbed in yogic trance, peaceful and undisturbed by cold and heat, happiness and unhappiness, or honour and dishonour.

8 One who is always satisfied within by both knowledge and realization, who is always fixed in his spiritual nature, who is sense-controlled and who has the vision of equality for a clod of earth, a rock, or gold—it is said that such a person has attained *yoga*.

9 Such an eminent *yogī* has the vision of equality towards a well-wisher, a friend, an enemy, an indifferent person, a mediator, a hateful person, a relative, a saint and a sinner.

10 The *yogī* should constantly concentrate his mind by remaining alone in a solitary place, his mind and body controlled, free from desire and acquisition.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥११॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युंज्याद्योगमात्मविशुद्धये ॥१२॥
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

śuchau deśe pratiṣṭhāpya, sthiram āsanam ātmanaḥ
nāty-uchchhritaṁ nāti-nīchaṁ, chelājina-kuśottaram [11]
tatraikāgraṁ manaḥ kṛtvā, yata-chittendriya-kriyaḥ
upaviśyāsane yuñjyād, yogam ātma-viśuddhaye [12]
samaṁ kāya-śiro-grīvaṁ, dhārayann achalaṁ sthiraḥ
samprekṣya nāsikāgraṁ svaṁ, diśaś chānavalokayan [13]
praśāntātmā vigata-bhīr, brahmachāri-vrate sthitaḥ
manaḥ saṁyamya mach-chitto, yukta āsīta mat-paraḥ [14]

pratiṣṭhāpya–Establishing; **ātmānaḥ**–his; **āsanam**–seat; **chela-ajina-kuśa-uttaram**–of Kuśa grass, deerskin and cloth; **śuchau-deśe**–in a clean place; **sthiram**–which is firm; **na ati-uchchhritam**–neither too high; **na ati-nīcham**–nor too low; **upaviśya**–sitting; **tatra āsane**–on that seat; **yata-chitta-indriya-kriyaḥ**–subjugating all mental and sensual activity; **kṛtvā**–making; **manaḥ**–the mind; **eka-agram**–one-pointed; **yuñjyāt**–he should practise; **yogam**–*samādhi*; **ātma-viśuddhaye**–for self-purification, to attain spiritual realization.

dhārayan–Holding; **kāya-siraḥ-grīvam**–the body, head, and neck; **samam**–straight; **achalam**–still; **sthiraḥ**–and poised; **samprekṣya**–gazing at; **svam nāsikā**–his nose; **agram**–at the top, between the eyes (centering the concentration); **cha anavalokayan**–not looking; **diśaḥ**–in all directions; **brahmachāri-vrate-sthitaḥ**–remaining fixed in spirituality (or celibacy); **praśānta-ātmā**–with a peaceful heart; **vigata-bhīḥ**–and fearless; **manaḥ saṁyamya**–subjugating the mind; **yuktaḥ**–the *yogī*; **mat-paraḥ**–devoted to Me; **āsīta**–should remain; **mat-chittaḥ**–absorbed in thought of Me.

11, 12 In a clean place, not too high and not too low, the *yogī* should establish a firm seat of Kuśa grass, deerskin, and cloth. Then, sitting on that seat, subjugating all mental and sensual activity, with one-pointed

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

yuñjann evaṁ sadātmānaṁ, yogī niyata-mānasaḥ
śāntiṁ nirvāṇa-paramāṁ, mat-saṁsthām adhigachchhati [15]
nāty-aśnatas tu yogo 'sti, na chaikāntam anaśnataḥ
na chāti-svapna-śīlasya, jāgrato naiva chārjuna [16]

evam–In this manner; **sadā**–constantly; **yuñjan ātmānam**–engaging the mind in yogic meditation; **yogī**–the *yogī*; **niyata-mānasaḥ**–of mind withdrawn from hankering for material enjoyment; **adhigachchhati**–attains to; **śāntim**–the peace; **nirvāṇa-paramām**–of emancipation by the destruction of material existence; **mat-saṁsthām**–(the peace) which abides in Me (in My non-differentiated Brahman effulgence [Śrīla Viśvanāth Chakravartī Ṭhākur.]).

(**he**) **arjuna**–O Arjuna; **yogaḥ**–*yoga, samādhi;* **na asti**–is not; **ati-aśnataḥ tu**–for the overeater; **na cha**–nor; **ekāntam anaśnataḥ**–for the oversleeper; **na cha**–nor; **ati-svapna-śīlasya**–for one who oversleeps; **na cha**–nor; **eva jāgratah**–for one who remains awake excessively.

concentration he should practise meditational trance in order to purify his heart.

13, 14 Soberly keeping his body, head and neck straight and upright, poised, the *yogī* should fix his gaze at one point, as though between the eyes, without casting a glance in any direction. Tranquil, fearless, and reposed in the vow of celibacy, he should meditate on Me (as four-armed Viṣṇu), and devoting himself to Me, he should thus practise *yoga.*

15 In this way, constantly absorbing his mind in meditation (*dhyāna-yoga*), the *yogī* who has ceased hankering for material enjoyment achieves the peace of liberation from mundanity, the peace which abides in Me (in my Brahman effulgence).

16 O Arjuna, *yoga* cannot be practised by one who overeats, undereats, oversleeps or undersleeps.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

yuktāhāra-vihārasya, yukta-cheṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā [17]
yadā viniyataṁ chittam, ātmany evāvatiṣṭhate
nispṛhaḥ sarva-kāmebhyo, yukta ity ucyate tadā [18]
yathā dīpo nivāta-stho, neṅgate sopamā smṛtā
yogino yata-chittasya, yuñjato yogam ātmanaḥ [19]

yukta-āhāra-vihārasya–For the person whose eating and recreation are regulated; **yukta-cheṣṭasya-karmasu**–whose effort in works is regulated; **yukta-svapna-ava-bodhasya**–and whose sleeping and waking hours are in proper measure; **yogaḥ**–*yoga*; **bhavati**–is; **duḥka-hā**–a dispeller of suffering.

yadā–When; **viniyatam**–the disciplined; **chittam**–heart; **avatiṣṭhate**–dwells; **ātmani eva**–in the soul alone; **tadā**–then; **nispṛhaḥ**–that person detached; **sarva-kāmebhyaḥ**–from all desires; **uchyate**–is described; **yuktaḥ iti**–as actually in *yoga.*

yathā–As; **dīpaḥ**–a lamp-flame; **nivāta-sthaḥ**–in a windless place; **na iṅgate**–does not waver; **sā**–such; **upamā**–an analogy; **smṛtā**–is cited; **yoginaḥ**–of the *yogī*; **ātmanaḥ**–the soul-centred; **yogam**–*yoga*; **yuñjataḥ**–practitioner; **yata-chittasya**–of unwavering one-pointed mind.

17 For a person who eats, relaxes, and works in a regulated way, and who keeps regular hours in proper measure, his practice of *yoga* dispells all his suffering.

18 When a *yogī* withdraws the mind from mundane thoughts and centres it unwaveringly in the self, then, free from mundane desires, he is said to be actually situated in *yoga,* or linked with the Absolute.

19 It is said, as a lamp-flame situated in a windless place does not waver, similarly, the mind of the *yogī* absorbed in the self never flickers in its concentration.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

yatroparamate chittaṁ, niruddhaṁ yoga-sevayā
yatra chaivātmanātmānaṁ, paśyann ātmani tuṣyati [20]
sukham ātyantikaṁ yat tad, buddhi-grāhyam atīndriyam
vetti yatra na chaivāyaṁ, sthitaś chalati tattvataḥ [21]
yaṁ labdhvā chāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vichālyate [22]
taṁ vidyād duḥkha-saṁyoga-, viyogaṁ yoga-saṁjñitam
sa niśchayena yoktavyo, yogo 'nirviṇṇa-chetasā [23]

yatra–That (*samādhi*) within which; **chittam**–the mind; **niruddham**–disciplined; **yoga-sevayā**–by *yoga* practice; **uparamate**–is tranquil (relieved from mundane association); **cha**–and; **yatra**–within which; **paśyan**–having observed; **ātmānam**–the Supersoul, Paramātman; **ātmanā**–by the pure self of the same nature as the Supersoul; **tuṣyati**–one is satisfied; **ātmani eva**–only in Him; (**cha**)–and; **yatra**–by which; **ayam**–this *yogī*; **vetti tat**–experiences that; **ātyantikam**–constant; **sukham**–bliss; **ati-indriyam**–transcendental to the senses; **yat**–which is; **buddhi-grāhyam**–known by spiritual enlightenment; **cha**–and; (**yatra**) **sthitaḥ** (**san**)–being situated within which; **na eva chalati**–one never deviates; **tattvataḥ**–from reality; (**cha**)–and; **yam labdhvā**–gaining which; **na manyate**–one does not consider; **aparam lābham**–any other attainment; **adhikam**–greater; **tataḥ**–than that; **cha**–and; **yasmin sthitaḥ** (**san**)–being situated within which; **na vichālyate**–one is not disturbed; **guruṇā duḥkhena api**–even by intense suffering; **vidyāt**–know; **tam**–that; **duḥkha-saṁyoga-viyogam**–state within which all association with unhappiness is severed; **yoga-saṁjñītam**–to be defined as *yoga*. **yoktavyah**–One should practise; **saḥ yogaḥ**–this *yoga*; **niśchayena**–with perseverance; **anirviṇṇa-chetasā**–and a heart that is never discouraged.

20–23 The mind controlled by *yoga* practice is tranquil, pacified by detachment from mundane association. The

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥२५॥

saṅkalpa-prabhavān kāmāṁs, tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmaṁ, viniyamya samantataḥ [24]
śanaiḥ śanair uparamed, buddhyā dhṛti-gṛhītayā
ātma-saṁsthaṁ manaḥ kṛtvā, na kiñchid api chintayet [25]

(**yoktavyaḥ**)–Such *yoga* must be practised; **tyaktvā**–giving up; **sarvān kāmān**–all desires; **saṅkalpa-prabhavān**–born of the thoughts; **aśeṣataḥ**–completely (including all impressions); **manasā eva**–and by the mind (with the vision of the futility of mundane enjoyment); **viniyamya**–withdrawing; **indriya-grāmam**–the group of senses; **samantataḥ**–from all material objects.

buddhyā–By means of the intelligence; **dhṛti-gṛhītayā**–controlled by the yogic practice of *dhāraṇā*; **manaḥ ātma-saṁstham kṛtvā**–completely steadying the mind within the self; **śanaiḥ śanaiḥ**–and gradually; **uparamet**–as the mind becomes tranquil; **na chintayet**–one should not think; **kiñchit api**–of anything else.

yogī remains satisfied in the Lord alone, directly seeing the Supersoul through his purified consciousness. In his spiritual enlightenment, he tastes transcendental, eternal bliss. He never deviates from the reality. He considers that there is no greater gain in this world. He is undisturbed by even the worst suffering. Know that the attainment of such a state, in which all association with unhappiness is severed, is called *yoga*. *Yoga* must be practised with perseverance and a heart that is never discouraged.

24 To practise *yoga* one must abandon all thoughts that give rise to desires, and using the mind, withdraw the senses from all material objects.

25 By steadying the intelligence, one should gradually still the mind and focus it within the self alone.

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

yato yato niśchalati, manaś chañchalam asthiram
tatas tato niyamyaitad, ātmany eva vaśaṁ nayet [26]
praśānta-manasaṁ hy enaṁ, yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ brahma-bhūtam akalmaṣam [27]
yuñjann evaṁ sadātmānaṁ, yogī vigata-kalmaṣaḥ
sukhena brahma-saṁsparśam, atyantaṁ sukham aśnute [28]

yataḥ yataḥ–Whatever objects; **chañchalam**–the fickle; **asthiram**–unsteady; **manaḥ**–mind; **niśchalati**–pursues; **etat**–this mind; **niyamya**–should be withdrawn; **tataḥ tataḥ**–from those objects; **vaśam nayet**–and should be subjugated; **ātmani eva**–within the self alone.

uttamam sukham–The joy of self-realization; **upaiti**–comes; **enam yoginam hi**–to such a *yogī*; **śānta-rajasam**–who is free from the action of the mode of passion; **praśānta-manasam**–of pacified heart; **akalmaṣam**–free from the defects of attachment, fear and anger; **brahma-bhūtam**–and situated in the spiritual nature.

evam–In this way; **sadā yuñjan**–having constantly experienced by *yoga*; **ātmānam**–his own internal nature; **vigata-kalmaṣaḥ**–the clean-hearted; **yogī**–*yogī*; **sukhena**–easily; **aśnute**–attains; **atyantam sukham**–boundless, profound ecstasy; **brahma-saṁsparśam**–by contact with the divine; realization of the Supersoul.

26 The wavering and unsteady mind should be brought back from whatever mundane objects it pursues, and be held within the self alone.
27 The transcendental joy of self-realization comes to the *yogī* whose passions are quieted, who is peaceful-hearted, free from the defects of attachment, fear and anger, and always situated in the spiritual nature.
28 Thus absorbed in self-realization, the clean-hearted *yogī* easily attains the boundless ecstasy of contacting the divine. He realizes the Supersoul. (Such *yoga* is of a devotional nature).

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

sarva-bhūta-stham ātmānaṁ, sarva-bhūtāni chātmani
īkṣate yoga-yuktātmā, sarvatra sama-darśanaḥ [29]
yo māṁ paśyati sarvatra, sarvaṁ cha mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa cha me na praṇaśyati [30]
sarva-bhūta-sthitaṁ yo māṁ, bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi, sa yogī mayi vartate [31]

yoga-yukta-ātmā–The *yogī* who is united with Brahman, the Absolute, who realizes himself as qualitatively identical with Brahman; **sarvatra sama-darśanaḥ**–and is a seer of the same spirituality everywhere; **īkṣate**–sees; **ātmānam**–the Supersoul; **sarva-bhūta-stham**–situated in all beings; **cha**–and; **sarva-bhūtāni**–all beings; (**sthitaḥ**)–situated; **ātmani**–in the Supersoul.

yaḥ–For one who; **paśyati**–sees; **mām**–Me; **sarvatra**–everywhere, in all elements; **cha**–and; **paśyati**–sees; **sarvam**–everything; **mayi**–in Me; **aham**–I; **na**–am never; **praṇaśyāmi**–unseen, lost; **tasya**–to him; **saḥ cha**–and he; **na**–is never; **praṇaśyati**–unseen, lost; **me**–to Me–he never fails to be conscious of Me.

yaḥ–That *yogī* who; **āsthitaḥ**–taking shelter; **mām**–in Me; **ekatvam**–in My non-different form; **sarva-bhūta-sthitam**–situated in the heart of every being (as the Supersoul, My four-armed form measuring one *prādeśa,* the distance between the thumb and forefinger); **bhajati** (**mām**)–worships Me with devotion (based on hearing, chanting and remembering); **saḥ yogī**–such a *yogī*; **vartate**–abides; **mayi** (**eva**)–in Me alone; **vartamānaḥ api**–although present; **sarvathā**–in all circumstances (whether engaged in the execution of scripturally prescribed duties or not).

29 His consciousness united with the Infinite, the master of *yoga* sees the universal spirituality. He sees the Supreme Soul within all beings, and all beings within the Supreme.

30 For one who sees Me in everything and everything in Me, I am never lost to him, and he is never lost to Me.

31 The *yogī* who takes shelter of Me and adores Me in My non-different form as the Supersoul situated

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥
अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥३३॥
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

ātmaupamyena sarvatra, samaṁ paśyati yo 'rjuna
sukhaṁ vā yadi vā duḥkhaṁ, sa yogī paramo mataḥ [32]
arjuna uvācha
yo 'yaṁ yogas tvayā proktaḥ, sāmyena madhusūdana
etasyāhaṁ na paśyāmi, chañchalatvāt sthitiṁ sthirām [33]
chañchalaṁ hi manaḥ kṛṣṇa, pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye, vāyor iva suduṣkaram [34]

(**he**) **arjuna**–O Arjuna; **yaḥ**–one who; **ātmā-aupamyena**–in comparison to himself; **paśyati**–sees; **sukham vā yadi vā duḥkham**–the happiness or unhappiness; **sarvatra**–of all living beings; **samam**–equal (to his own); **saḥ yogī**–such a *yogī*; **mataḥ**–in My opinion; **paramaḥ**–is the best.

arjunaḥ uvācha–Arjuna said: (**he**) **madhusūdana**–O Madhusūdana; **ayam**–this; **yogaḥ**–*yoga*; **yaḥ proktaḥ**–that has been described; **tvayā**–by You; **sāmyena**–as equanimity: **aham**–I; **na paśyāmi**–cannot conceive; **etasya**–its; **sthirām**–stable; **sthitim**–state; **chañchalatvāt**–due to the fickle nature; (**manasaḥ**)–of the mind.

(**he**) **kṛṣṇa**–O Kṛṣṇa; **hi**–for; **manaḥ**–the mind; **chañchalam**–is naturally fickle; **pramāthi**–turbulent–disturbing the intelligence, body, and senses; **balavat**–powerful–uncontrollable by even the intelligence; **dṛḍham**–and obstinate. (**ataḥ**)–Therefore; **aham**–I; **manye**–consider; **nigraham**–the control; **tasya**–of the mind; **suduṣkaram**–more difficult; **vayoḥ iva**–than (controlling) the wind.

within the heart of every living being, abides in Me in all circumstances.

32 I consider the best of all *yogīs* to be the one who knows the happiness and unhappiness of all beings as his own.

33 Arjuna said: O Madhusūdana, because of the fickle nature of the mind, I cannot conceive how one can maintain the equilibrium in *yoga* that You have described.

श्रीभगवानुवाच ।
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥
अर्जुन उवाच ।
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

śrī-bhagavān uvācha
asaṁśayaṁ mahā-bāho, mano durnigrahaṁ chalam
abhyāsena tu kaunteya, vairāgyeṇa cha gṛhyate [35]
asaṁyatātmanā yogo, duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā, śakyo 'vāptum upāyataḥ [36]
arjuna uvācha
ayatiḥ śraddhayopeto, yogāch chalita-mānasaḥ
aprāpya yoga-saṁsiddhiṁ, kāṁ gatiṁ kṛṣṇa gachchhati [37]

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **mahā-bāho**–O heroic Arjuna; **asaṁśayam**–undoubtedly; **manaḥ**–the mind; **chalam**–is fickle; **durnigraham**–and extremely difficult to control; **tu**–but; (**he**) **kaunteya**–O son of Kuntī; **gṛhyate**–it is controlled; **abhyāsena**–by, under the guidance of a bona fide spiritual master, practice (of meditation on the Supreme Lord); **cha**–and; **vairāgyena**–by detachment.

yogaḥ–*Yoga*; **duṣprāpaḥ**–is difficult to attain; **asaṁyata-ātmanā**–by a person of uncontrolled mind; **iti**–this is; **me**–My; **matiḥ**–opinion; **tu**–but; **yatatā**–one who strives; **vaśya-ātmanā**–to control the mind; **upāyataḥ**–by the appropriate method of arduous practice (*sādhana*); **avāptum śakyaḥ**–can attain to *yoga*.

arjunaḥ uvācha–Arjuna said: (**he**) **kṛṣṇa**–O Kṛṣṇa; **kām gatim gachchhati**–what is the fate of; **śraddhayā upetaḥ**–a person who engages in *yoga* practice due to his faith in *yoga* scriptures; **ayatiḥ**–yet is not diligent; **yogāt chalita-mānasaḥ**–and whose mind deviates from *yoga* (due to a lack of practice and abnegation); **aprāpya**–without achieving; **yoga-saṁsiddhim**–success in *yoga?*

---

34 O Kṛṣṇa, the mind is fickle, turbulent, obstinate and very powerful. I consider controlling it to be more difficult than controlling the wind.

35 The Supreme Lord said: O heroic Arjuna, undoubtedly the mind is fickle and extremely difficult to control.

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥
एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

kachchin nobhaya-vibhraṣṭaś, chhinnābhram iva naśyati
apratiṣṭho mahā-bāho, vimūḍho brahmaṇaḥ pathi [38]
etan me saṁśayaṁ kṛṣṇa, chhettum arhasy aśeṣataḥ
tvad-anyaḥ saṁśayasyāsya, chhettā na hy upapadyate [39]

(**he**) **mahā-bāho**–O mighty hero; **kachchit na**–is it not that; (**saḥ**)–such a person; **vimūḍhaḥ**–bewildered; **brahmaṇaḥ pathi**–on the path of attaining the Absolute; **apratiṣṭhaḥ**–shelterless; **ubhaya-vibhraṣṭaḥ**–and deviated from the paths of both *karma* and *yoga*; **naśyati**–is lost; **iva**–like; **chhinna-abhram**–a scattered cloud?

(**he**) **kṛṣṇa**–O Kṛṣṇa; (**tvam**)–You; **arhasi**–are able; **aśeṣataḥ chhettum**–to completely slash; **etat saṁśayam**–this doubt; **me**–of mine. **tvat anyaḥ**–Other than You; **chhettā**–a destroyer; **asya saṁśayasya**–of this doubt; **na hi upapadyate**–is not to be found.

However, O son of Kuntī, it is possible by practice and detachment.

36 I consider that *yoga* is difficult to attain for the person of unrestrained mind. But one who strives to restrain the mind by the appropriate practice can succeed in *yoga*.

37 Arjuna said: O Kṛṣṇa, what is the destination of a person who, due to his faith in the scriptures, engages in *yoga* practice, but lacking perseverence, proper practice and abnegation, is distracted by mundane inclinations and fails to succeed in *yoga* practice?

38 O mighty hero, O Kṛṣṇa, having deviated from the *yoga* of attaining the Absolute, shelterless and fallen from the paths of both action and meditation, is not such a person utterly lost, like a scattered cloud?

39 O Kṛṣṇa! No one but You can dispel this doubt of mine. Please mercifully slash it at the root.

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

śrī-bhagavān uvācha
pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaśchid, durgatiṁ tāta gachchhati [40]
prāpya puṇya-kṛtāṁ lokān, uṣitvā śāśvatīḥ samāḥ
śuchīnāṁ śrīmatāṁ gehe, yoga-bhraṣṭo 'bhijāyate [41]

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **pārtha**–O son of Kuntī; **na vidyate**–there is no; **tasya vināśaḥ**–loss for him, he is not denied the happiness of the heavenly plane; **iha eva**–in this world; **na** (**vidyate**)–and there is no; (**tasya vināśaḥ**)–loss for him, he is not denied the chance of the fortune to see the Supersoul; **amutra**–in the next life, i.e. in the supramundane plane; **hi**–since; (**he**) **tata**–O dear one; **kaśchit**–any; **kalyāṇa-kṛt**–person engaged in virtuous actions; **na gachchhati durgatim**–does not suffer an ill fate.

prāpya–Attaining to; **lokān**–the planes; **puṇya-kṛtam**–of the pious; **yoga-bhraṣṭaḥ**–the person fallen from (comparatively short) *yoga* practice; **uṣitvā**–residing; (**tatra**)–there; **śāśvatīḥ samāḥ**–for many years; **abhijāyate**–takes birth; **gehe**–in the home; **śrīmatām**–of noble, prosperous persons; **śuchīnām**–given to pure and honest practices.

40 The Supreme Lord said: O Arjuna, son of Kuntī, there is no loss for the unsuccessful *yoga* practitioner as he is not denied the happiness of the heavenly plane in this world, nor is he denied the chance of the fortune to see the Supersoul in the transcendental realm. This is so, O dear one, because a person who performs virtuous actions never suffers an ill fate.

41 After residing for many years in all those heavenly planes that are attainable by the performers of great sacrifices such as the Aśvamedha, the unsuccessful *yoga* practitioner takes birth in the home of honourable, prosperous persons given to pure and honest practices.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥
तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥
पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

athavā yoginām eva, kule bhavati dhīmatām
etaddhi durlabhataraṁ, loke janma yad īdṛśam [42]

tatra taṁ buddhi-saṁyogaṁ, labhate paurva-daihikam
yatate cha tato bhūyaḥ, saṁsiddhau kuru-nandana [43]

pūrvābhyāsena tenaiva, hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya, śabda-brahmātivartate [44]

athavā eva–Otherwise (after relatively longer *yoga* practice); **bhavati**–he is born; **kule**–in a lineage; **dhīmatām**–of teachers of *yoga*; **yoginām**–dedicated to *yoga* practice. **hi**–Certainly; **yat īdṛśam**–such; **janma**–a birth; **etat**–as this; **durlabhataram**–is more rarely attained; **loke**–in this world.

(**he**) **kuru-nandana**–O Arjuna, son of Kuru; **tatra**–in one of these situations; (**saḥ**)–he; **labhate**–attains; **tam buddhi-saṁyogam**–that consciousness of the Supersoul; **paurva-daihikam**–of his previous life. **tataḥ cha**–Thereby; **yatate**–he strives; **bhūyaḥ**–again; **saṁsiddhau**–for spiritual success–to attain the *darśana* or transcendental vision of the Supersoul.

hi–Since; **avaśaḥ api**–despite himself; **saḥ eva**–he; **hriyate**–is carried; **tena pūrva-abhyāsena**–by his practice of the previous life. **jijñāsuḥ api**–As a seeker; **yogasya**–of *yoga*; **ativartate**–he surpasses; **śabda-brahma**–(the fruitive rituals of) the *Vedas*.

42 Or he takes birth in the home or family of teachers of *yoga,* who are dedicated to *yoga* practice. Such a birth is more rarely attained in this world.

43 O son of Kuru, within one of these situations, the wisdom he had attained in his previous life is revived, and he again strives for success.

44 Despite himself, he is carried by the *yoga* practice of his previous life. In his search, he surpasses the fruitive rituals of the *Vedas*.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥
तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

prayatnād yatamānas tu, yogī saṁśuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas, tato yāti parāṁ gatim [45]
tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś chādhiko yogī, tasmād yogī bhavārjuna [46]
yogināṁ api sarveṣāṁ, mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ [47]

yogī tu–The *yogī*; **yatamānaḥ**–striving harder; **prayatnāt**–than the previous attempt; **saṁśuddha-kilbiṣaḥ**–his consciousness cleansed of all worldly attachment; **aneka-janma-saṁsiddhaḥ**–gains the perfection of many lifetimes' endeavours; **tataḥ**–and thereby; **yāti**–gains; **parām gatim**–liberation in the form of both self-realization and Supersoul-realization.

yogī–The *yogī*; **adhikaḥ**–is superior; **tapasvibhyaḥ**–to the performer of severe austerities (such as Chāndrāyaṇa); **adhikaḥ api**–and is also superior; **jñānibhyaḥ**–to the *jñānī,* the person of knowledge. **yogī**–The *yogī*; **adhikaḥ cha**–is also superior; **karmibhyaḥ**–to the *karmī,* person of action; (**iti me**)–this is My; **mataḥ**–consideration. **tasmāt**–Therefore; (**he**) **arjuna**–O Arjuna; (**tvam**)–you; **bhava**–be; **yogī**–a *yogī.*

sarveṣām yoginām api–Of all types of *yogīs* on the paths of *karma, jñāna, tapasyā, aṣṭāṅga-yoga, bhakti,* etc.; **yaḥ**–one who; **śraddhāvān**–with firm faith in the holy scriptures which corroborate the superexcellence of devotion for Me; **antaḥ-ātmanā**–and with heart; **mat-gatena**–fully dedicated to Me; **bhajate mām**–renders service to Me by engaging in the devotional practices based on hearing and chanting My glories; **saḥ**–such a devotee; **yuktatamaḥ**–is foremost. (**iti**)–This is; **me**–My; **mataḥ**–opinion.

45 Striving harder than before, the *yogī's* consciousness is cleansed of all worldly attachment, and he achieves the fruit of many lifetimes of *yoga* practice—he attains the supreme destination.

46 The *yogī* is superior to persons engaged in severe austerities (such as the Chāndrāyaṇa vow), superior to the person of knowledge who worships Brahman, and superior

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे ध्यानयोगो नाम षष्ठोऽध्यायः ॥६॥

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde dhyāna-yogo nāma ṣaṣṭho 'dhyāyaḥ [6]

to the person of action. Know this to be My conclusion. Therefore, O Arjuna, be a *yogī*.

47 The best of all *yogīs* is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart, hearing and singing My divine glories, rendering all services unto Me. This is My opinion.

End of Chapter Six

The Path of Meditation

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

सप्तमोऽध्यायः

CHAPTER SEVEN

Jñāna-vijñāna-yoga

Knowledge and Realization of the Supreme

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥
ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

śrī-bhagavān uvācha

mayy āsakta-manāḥ pārtha, yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ māṁ, yathā jñāsyasi tach chhṛṇu [1]

jñānaṁ te 'haṁ sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate [2]

manuṣyāṇāṁ sahasreṣu, kaśchid yatati siddhaye
yatatām api siddhānāṁ, kaśchin māṁ vetti tattvataḥ [3]

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **pārtha**–O Arjuna; **śṛṇu tat**–hear; **yathā**–how; **āsakta-manāḥ**–with mind attached; **mayi**–to Me, the Supreme Lord; **yuñjan yogam**–linking your consciousness with Me; **mat-āśrayaḥ**–taking refuge in Me alone (without any attempts of *karma,* etc.); **asaṁśayam**–without doubt; **jñāsyasi**–you will be able to know; **mām**–Me; **samagram**–in full–along with My abode, My opulences and My associates.

aham–I; **vakṣyāmi**–shall now describe; **aśeṣataḥ**–completely; **te**–to you; **idam jñānam**–this knowledge of My absolute power (*aiśvaryamaya-jñāna*); **sa-vijñānam**–with the knowledge to be realized of My sweetness (*mādhurya-anubhava*); **jñātvā**–knowing; **yat**–which; **bhūyaḥ**–again; **anyat**–any other; (**tava**) **jñātavyam**–thing to be known by you; **na avaśiṣyate**–will not remain; **iha**–on this supreme path.

manuṣyāṇām sahasreṣu–Of thousands of men; **kaśchit**–a rare one; **yatati**–endeavours; **siddhaye**–for self-realization and Supersoul-realization; **yatatām siddhānām api**–and of thousands who have attained such realization; **kaśchit**–a rare one; **tattvataḥ**–truly; **vetti**–knows; **mām**–Me, Śyāmasundara.

---

1 The Lord said: O Pārtha, hear from Me how, with mind attached to Me, the Supreme Lord, linking your consciousness with Me and taking refuge in Me alone, you will without doubt be able to know Me, My holy abode, My opulences, and My associates.

**भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥**

**bhūmir āpo 'nalo vāyuḥ, khaṁ mano buddhir eva cha
ahaṅkāra itīyaṁ me, bhinnā prakṛtir aṣṭadhā** [4]
**apareyam itas tv anyāṁ, prakrtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat** [5]

bhūmiḥ–Earth; **āpaḥ**–water; **analaḥ**–fire; **vāyuḥ**–air; **kham**–ether; **manaḥ**–mind; **buddhiḥ**–intelligence; **ahaṅkāraḥ eva cha**–and ego; **iti**–thus; **iyam**–this; **prakṛtiḥ**–nature, Māyā-*śakti,* illusory potency; **me**–of Mine; **bhinnā**–is divided; **aṣṭa-dhā**–eightfold.

(**he**) **mahā-bāho**–O mighty hero; **iyam**–this external nature, external potency; **aparā**–is inferior; **tu**–but; **parām**–superior; **itaḥ**–to this; **viddhi**–you should know; **anyām**–another; **prakṛtim**–nature, the marginal potency; **me**–of Mine; **jīva-bhūtām**–in the form of the individual souls; **yayā**–the conscious potency by which; **idam jagat**–this world; **dhāryate**–is adopted for enjoyment through fruitive actions.

2 Now I shall reveal to you this knowledge of My absolute power as well as the realization of My sweetness, knowing which, nothing will remain to be known, here on this supreme path.
3 Of countless souls, few reach the human form; of thousands of human beings, very few may try to realize the soul and the Supersoul; and of thousands who have attained such realization, hardly one can actually know Me, Śyāmasundara.
4 Earth, water, fire, air, ether, mind, intelligence, and ego are the eight divisions of My illusory potency in this world.

Commentary

In this verse, it is expressed that *jñāna,* or knowledge, in the true sense of the word and in accordance with the precepts of devotion, is actually *bhagavad-aiśvarya-jñāna,*

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

etad yonīni bhūtāni, sarvāṇīty upadhāraya
ahaṁ kṛtsnasya jagataḥ, prabhavaḥ pralayas tathā [6]

upadhāraya–Understand; **iti**–that; **sarvāṇi bhūtāni**–all living species, moving and stationary; **etat yonīni**–are manifest from these two types of *prakṛti,* or natures, as *kṣetra* and *kṣetrajña* (vide 13.12). **aham prabhavaḥ**–I am the source of manifestation; **tathā pralayaḥ**–and dissolution; **kṛtsnasya**–of the entire; **jagataḥ**–universe.

or knowledge of the supremacy of the Lord. The general seekers of knowledge may consider realization of the soul —as distinct from the body and material elements—to be enlightenment, but this does not constitute ultimate knowledge. Thus, to explain the conception of His Lordship, the Lord reveals His forms, His potencies and their characteristics:

"My different aspects are Brahman, Paramātman, and Bhagavān. Brahman is a non-differentiated, formless aspect of My potency. Paramātman, the Supersoul, is also an appearance of My potency (in relation to the cosmic manifestation), and this aspect of Mine is not eternally manifest. Only My form of Bhagavān, the Supreme Lord, is My eternal Self, and in this form My three eternal potencies exist as *antaraṅgā-* or *chit-śhakti*—the internal, divine potency; *bahiraṅgā-* or Māyā-*śakti*—the external, illusory potency; and *taṭasthā-* or *jīva-śakti*—the marginal potency comprising the innumerable living beings."

In this verse, the Lord has described His external, illusory potency.

—Śrīla Bhaktivinoda Ṭhākur

5 O mighty hero, Arjuna, this external, worldly nature is inferior. But know that superior to this nature is My

**मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥
रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥**

**mattaḥ parataraṁ nānyat, kiñchid asti dhanañjaya
mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva** [7]
**raso 'ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu, śabdaḥ khe pauruṣam nṛṣu** [8]

(**he**) **dhanañjaya**–O Dhanañjaya, conqueror of riches; **na anyat kiñchit**–nothing else; **asti**–is; **parataram**–superior; **mattaḥ**–to Me. **idam sarvam**–This whole world; **protam**–is threaded; **mayi**–in Me; **iva**–like; **maṇi-gaṇāḥ**–gems; **sūtre**–strung on a thread.

(**he**) **kaunteya**–O son of Kuntī; **aham asmi**–I am present; **rasaḥ**–by My power as the essential taste; **apsu**–of water. (**aham asmi**)–I am present; **prabhā**–by My power of radiance; **śaśi-sūryayoḥ**–in the moon and sun. (**aham asmi**)–I am present; **sarva-vedeṣu**–in all the *Vedas*; **praṇavaḥ**–as the origin of the *Vedas,* Oṁkāra. (**aham asmi**)–I am present; **śabdaḥ**–as the element of sound; **khe**–in the ether. (**aham asmi**)–I am present; **pauruṣam**–as masculinity; **nṛṣu**–in men.

marginal potency, comprised of the individual souls. Worldly existence is adopted by the souls for enjoyment through fruitive actions. (The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal as they are constitutionally situated midway between these planes. They may choose to reside either in the mundane plane or the divine.)

6 Know that all species, either moving or stationary, are manifest from these two natures as the field of action and the knower of the field; and I alone am the cause of the manifestation and dissolution of the entire universe.

7 O Arjuna, there is nothing superior to Me. All existence depends on Me, like gems strung on a thread.

पुण्योः गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥
बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

puṇyo gandhaḥ pṛthivyāṁ cha, tejaś chāsmi vibhāvasau
jīvanaṁ sarva-bhūteṣu, tapaś chāsmi tapasviṣu [9]
bījaṁ māṁ sarva-bhūtānāṁ, viddhi pārtha sanātanam
buddhir buddhimatām asmi, tejas tejasvinām aham [10]
balaṁ balavatāṁ chāhaṁ, kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu, kāmo 'smi bharatarṣabha [11]

(**aham**)–I; **asmi**–am present; **puṇyaḥ gandhaḥ**–as the unmixed fragrance; **pṛthivyām cha**–in the earth; **tejaḥ vibhāvasau cha**–and as the force of radiance and heat in fire; **asmi**–(I) am present; **jīvanam**–as the life-span; **sarva-bhūteṣu**–of all beings; **cha**–and; **tapaḥ**–the power to endure duality, etc.; **tapasviṣu**–in the performers of austerities.

(**he**) **pārtha**–O Arjuna; **viddhi**–know; **mām**–Me; **sanātanam bījam**–as the eternal cause, known as *pradhāna*; **sarva-bhūtānām**–of all life-forms. **aham asmi**–I am present; **buddhiḥ**–as the intelligence; **buddhi-matām**–of the intelligent; **tejaḥ**–and as the prowess; **tejasvinām**–of the bold.

(**he**) **bharatarṣabha**–O best of the dynasty of Bharata; **aham asmi**–I am present; **bala-vatām**–for the strong; **balam**–as strength of *sāttvika* quality, or goodness, which enables one to execute his religious duties; **kāma-rāga-vivarjitam**–without selfishness and attachment; **cha**–and; (**aham asmi**)–I am present; **bhūteṣu**–in the living beings; **kāmaḥ**–as the desire to procreate; **dharma-aviruddhaḥ**–without crossing the universal principles of religion, i.e. to beget offspring only in one's wife.

8 O son of Kuntī, I am the taste of water, I am the radiance of the sun and the moon. I am Oṁ, the fundamental vibration in all the *Vedas*, I am the sound in the ether, and I am the masculinity in men.

9 I am the pure fragrance of the earth, I am the radiance of fire. I am the life-span of all beings, and in ascetics, I am the power to endure duality such as cold and heat.

10 O Pārtha, know Me as the eternal, original cause of all life-forms. I am the intelligence of the intelligent, the power of the powerful.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥१२॥
त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥
दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

ye chaiva sāttvikā bhāvā, rājasās tāmasāś cha ye
matta eveti tān viddhi, na tv ahaṁ teṣu te mayi [12]
tribhir guṇamayair bhāvair, ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti, mām ebhyaḥ param avyayam [13]
daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te [14]

ye ye bhāvāḥ eva–Whatever exists; **sāttvikāḥ**–of the nature of goodness; **rājasāḥ cha**–and of the nature of passion; **tāmasāḥ cha**–and of the nature of ignorance; **viddhi**–know; **tān** (**sarvān**)–all these; **iti**–as; **mattaḥ eva**–manifest from Me alone. **aham na** (**varte**)–I do not reside; **teṣu**–within them; **tu**–but; **te** (**vartante**) **mayi**–they are in Me.

idam–This; **sarvam**–whole; **jagat**–living world; **mohitam**–is deluded; **ebhiḥ bhāvaiḥ tribhiḥ guṇamayaiḥ**–by this manifestation of the three modes of material nature. (**ataḥ**)–Therefore; **na abhijānāti**–no one knows; **mām**–Me, Kṛṣṇa; **ebhyaḥ param**–who am transcendental to these modes; **avyayam**–and immutable.

eṣā–This; **daivī**–supramundane (alluring); **māyā**–external potency; **mama**–of Mine; **guṇa-mayī**–composed of the three modes of material nature; **hi**–certainly; **duratyayā**–is difficult to cross. (**tathāpi**)–However; **ye**–those who; **prapadyante**–take shelter; **mām eva**–in Me alone; **te**–they; **taranti**–are able to cross; **etām**–this almost insurmountable; **māyām**–Māyā, illusion.

11 O Arjuna, I am the strength of the strong, without selfishness and attachment; and I am the desire for procreation in the living beings which does not contravene the universal principles of religion.

12 Furthermore, know that all things, of the nature of goodness, passion, and ignorance, are manifest from Me alone. Nevertheless, I am not in them. They, subordinate to Me, are in Me.

13 The entire world of living beings is deluded by the three modes of material nature. Therefore, no one can

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥
चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

na māṁ duṣkṛtino mūḍhāḥ, prapadyante narādhamāḥ
māyayāpahṛta-jñānā, āsuraṁ-bhāvam-āśritāḥ [15]
chatur-vidhā bhajante māṁ, janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī, jñānī cha bharatarṣbha [16]

duṣkṛtinaḥ–These four kinds of wrongdoers or unfortunate persons; **na prapadyante**–do not surrender; **mām**–to Me; **mūḍhāḥ**–(1) the *karmīs,* or fruitive workers; **nara-adhamāḥ**–(2) fallen persons, or those who take the path of devotion but later reject it, considering it inadequate or worthless; **apahṛta-jñānāḥ**–(3) those whose knowledge is covered; **māyayā**–by Māyā, illusion (–despite their study of the scriptures, they consider that only the form of Lord Nārāyaṇa is worshippable, and that Lord Kṛṣṇa, Lord Rāma, and other factual forms of the Supreme are merely mortal); **āsuram-bhāvam-āśritāḥ**–and (4) the demoniac (Māyāvādīs, the impersonalists, who dismember My form by their arrows of false logic, resembling demons like Jarāsandha).

(**he**) **bharatarṣabha**–O great scion of Bharata; (**he**) **arjuna**–O Arjuna; **ārtaḥ**–one suffering from disease or other afflictions; **jijñāsuḥ**–one seeking scriptural knowledge or knowledge of the soul; **artha-arthī**–one desiring earthly or heavenly happiness; **cha**–and; **jñānī**–the purified knower of the soul; (**iti**) **chatuḥ-vidhāḥ janāḥ**–these four kinds of persons; **sukṛtinaḥ** (**santaḥ**)–being fortunate–influenced by devotion for Me; **bhajante mām**–worship Me (though their motives may be mixed with action or knowledge).

know Me, the Supreme Lord, who am transcendental to these modes and immutable.

14 My alluring, 'trimodal,' illusory potency is practically insurmountable. However, those who take shelter in Me can overcome this powerful obstacle.

15 These four kinds of wrongdoers do not surrender unto Me: fruitive workers, comparable to animals; fallen persons who take the highest path, devotion, but later reject it, considering it inadequate or worthless; those

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

teṣāṁ jñānī nitya-yukta, eka-bhaktir viśiṣyate
priyo hi jñānino 'ty-artham, ahaṁ sa cha mama priyaḥ [17]

udārāḥ sarva evaite, jñānī tv ātmaiva me matam
āsthitaḥ sa hi yuktātmā, mām evānuttamāṁ gatim [18]

teṣām–Among them; **jñānī**–the self-realized person; **eka-bhaktiḥ**–My pure devotee; **nityaḥ-yuktaḥ**–whose consciousness is completely absorbed in Me; **viśiṣyate**–is the best. **hi**–For; **aham**–I, Śyāmasundara; **ati-artham**–am very; **priyaḥ**–dear; **jñāninaḥ**–to that enlightened soul; **saḥ cha priyaḥ**–and he, too, is dear; **mama**–to Me.

eva–Certainly; **sarve**–all; **ete**–these persons are; **udārāḥ**–noble, unselfish souls dear to Me; **tu**–but; **jñānī**–the spiritually self-realized soul; **ātmā eva**–is as dear to Me as My own self. (**iti**)–This is; **me**–My; **matam**–opinion; **hi**–since; **yukta-ātmā eva** (**san**)–having fully dedicated his heart unto Me; **saḥ**–that *jñānī*; **eva āsthitaḥ**–has fully determined; **mām**–Me, Śyāmasundara; **anuttamām**–as the supreme; **gatim**–goal.

whose knowledge covered by illusion, Māyā (—despite their scriptural study, they consider that only the form of Lord Nārāyaṇa is worshippable, and they think that Lord Kṛṣṇa, Lord Rāma and other factual forms are merely mortal); and the demoniac (impersonalists who dismember My form by their arrows of false logic, resembling demons like Jarāsandha).

16 O Arjuna, best of the Bhāratas, four kinds of persons have the fortune to worship Me: the afflicted, the seeker of knowledge, the seeker of happiness, and the self-realized.

17 Of these four types of devotees, best is the self-realized person who is My pure devotee, and whose consciousnesss is fully absorbed in Me. For I, Śyāmasundara, am very dear to him, and he is dear to Me.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥
कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥
यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ [19]
kāmais tais tair hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā [20]
yo yo yāṁ yāṁ tanuṁ bhaktaḥ, śraddhayārchitum ichchhati
tasya tasyāchalāṁ śraddhāṁ, tām eva vidadhāmy aham [21]

ante–After; **bahūnām**–many; **janmanām**–births; **jñānavān**–the enlightened person (by the fortune of *sādhu-saṅga,* devotional association); **iti**–thus realizing; **sarvam**–everything, the entire world of moving and stationary beings; **vāsudevaḥ**–is of the nature of Vāsudeva, Śrī Kṛṣṇa; **prapadyate**–he surrenders; **mām**–unto Me. **saḥ**–Such; **mahātmā**–a great soul; **su-durlabhaḥ**–is very rare.

hṛta-jñānāḥ–Persons whose intelligence is misled; **taiḥ taiḥ kāmaiḥ**–by particular worldly desires based on likes and dislikes; **niyatāḥ** (**santaḥ**)–being governed; **svayā prakṛtyā**–by their own natures; **prapadyante**–worship; **anya-devatāḥ**–other godly personalities–the demigods–the sun-god, etc.; **āsthāya**–after adopting; **tam tam**–the corresponding; **niyamam**–rituals of fasting, etc.

yām yām–According to whichever; **tanum**–demigod, representing a form of Me; **yaḥ yaḥ**–a particular; **bhaktaḥ**–devotee; **ichchhati**–desires; **architum śraddhayā**–to worship with faith; **aham**–I, as the Supersoul dwelling within his heart; **eva**–certainly; **vidadhāmi**–ordain; **achalām**–firm; **śraddhām**–faith; **tasya tasya**–in that particular devotee; **tām**–for that form.

18 Certainly they are all noble souls, dear to Me, yet the spiritually self-realized soul is as beloved to Me as My own self, for he has given his heart to Me as his only shelter and ultimate goal of life.

19 After many births, the enlightened soul (blessed with devotional association) realizes that everything is of the nature of (subordinate to) Vāsudeva, and thus he surrenders unto Me. Such a great soul is very rare.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥
अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

sa tayā śraddhayā yuktas, tasyārādhanam īhate
labhate cha tataḥ kāmān, mayaiva vihitān hi tān [22]
antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
devān deva-yajo yānti, mad-bhaktā yānti mām api [23]

yuktaḥ (**san**)–Being linked; **tayā śraddhayā**–with that firm faith; **saḥ**–that devotee; **īhate**–performs; **ārādhanam**–worship; **tasyāḥ**–of that demigod's deity; **cha**–and; **hi**–actually; **vihitān**–arranged; **mayā eva**–by Me alone, as the Supersoul of the demigod; **labhate**–(the devotee) attains; **tān kāmān**–his desired results; **tataḥ**–from that deity.

tu–But; **tat phalam**–that fruit; **teṣām alpa-medhasām**–of those unwise worshippers of the demigods; **bhavati**–is; **antavat**–temporary. **deva-yajaḥ**–The worshippers of the demigods; **yānti**–reach; **devān**–the respective demigods; **mat-bhaktāḥ api**–and My devotees; **yānti**–reach; **māṁ**–Me.

20 Persons misled by worldly desires, being governed by their own natures, worship other godly personalities like the sun-god and the many demigods, adopting the corresponding rituals to attain their objectives.
21 According to a person's desire, as his faith grows to worship a particular demigod, I, as the Supersoul in his heart, make his faith strong in that demigod (representing a form of Me).
22 His faith nourished by Me, such a devotee continues worshipping the deity of that demigod and attains all his desired objects from that deity. Again, this happens by My sanction alone, since I am the Supersoul, situated within the heart of the demigod, too.
23 But the fruit obtained by those unwise worshippers of the demigods is temporary. They reach the gods they worship, but My devotees come to Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥
नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥
वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

avyaktaṁ vyaktim āpannaṁ, manyante mām abuddhayaḥ
paraṁ bhāvam ajānanto, mamāvyayam anuttamam [24]
nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam [25]
vedāhaṁ samatītāni, vartamānāni chārjuna
bhaviṣyāṇi cha bhūtāni, māṁ tu veda na kaśchana [26]

ajānantaḥ–Not knowing; **mama**–My; **avyayam**–eternal; **anuttamam**–superexcellent; **param**–transcendental; **bhāvam**–nature–form, birth, qualities, activities and pastimes, etc.; **abuddhayaḥ**–unwise persons; **manyante**–think; **mām**–of Me; **avyaktam**–as the impersonal or formless Brahman; **āpannam**–which has accepted; **vyaktim**–birth in Vasudeva's cell as an ordinary human being.

aham–I; **na** (**bhavāmi**)–am not; **prakāśaḥ**–manifest; **sarvasya**–to all; **yoga-māyā-samāvṛtaḥ**–being concealed by My Yogamāyā potency; (**ataḥ**)–therefore; **ayam**–these; **mūḍhaḥ lokaḥ**–foolish persons; **na abhijānāti**–cannot know; **mām**–Me, Śyāmasundara, the son of Vasudeva; **ajam**–birthless; **avyayam**–and immutable.

(**he**) **arjuna**–O Arjuna; **aham**–I; **veda**–know; **samatītāni**–all past; **vartamānāni**–present; **bhaviṣyāṇi cha**–and future; **bhūtāni**–mobile and immobile beings; **tu**–but; **kaśchana**–anyone (either in this world or beyond it); **na cha veda**–cannot know; **mām**–Me (due to their knowledge being covered by Māyā and Yogamāyā, My external illusory potency and the internal potency of My will).

24 My eternal superexcellent nature—My form, qualities, activities and pastimes are all transcendental, but unwise persons cannot know the truth, and they think, "The formless Brahman took birth in Vasudeva's cell as an ordinary human being."

25 By My sweet will, remaining concealed by My own potency, I am not manifest to anyone and everyone. So the foolish cannot know Me, the son of Vasudeva, unborn and ever-existent in My divine Śyāmasundara form of beautiful feature like a blackish rain-cloud.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥२७॥
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥
जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

ichchhā-dveṣa-samutthena, dvandva-mohena bhārata
sarva-bhūtāni sammoham, sarge yānti parantapa [27]
yesām tv anta-gatam pāpam, janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā, bhajante mām dṛḍha-vratāḥ [28]
jarā-maraṇa-mokṣāya, mām āśritya yatanti ye
te brahma tad viduḥ kṛtsnam, adhyātmam karma chākhilam [29]

(**he**) **bhārata** (**he**) **parantapa**–O Arjuna, chastiser of the enemy; **sarge**–at the manifestation of the universe; **sarva-bhūtāni**–all beings; **yānti**–become; **sammoham**–deluded; **dvandva-mohena**–by the illusion of duality; **ichchhā-dveṣa-samutthena**–arising from likes and dislikes.

tu–But; **janānām**–persons; **puṇya-karmaṇām**–who are performers of virtuous deeds; **yeṣām**–whose; **pāpam**–sins; **anta-gatam**–have been eradicated (by the fortune of association with My pure devotee); **te**–all such persons; **dvandva-moha-nirmuktāḥ**–free from the illusion of duality; **dṛḍha-vratāḥ**–and fixed in consciousness of Me; **bhajante**–worship, serve; **mām**–Me.

ye–Those who; **yatanti**–strive; **jarā-maraṇa-mokṣāya**–for freedom from disease and death; **āśritya**–taking shelter, placing their trust and devotion; **mām**–in Me; **te**–they; **viduḥ**–know; **tat brahma**–that Brahman; **adhyātmam**–the individual soul; **kṛtsnam**–in full; **cha**–and; **akhilam**–all; **karma**–the action by which the souls are bound to worldly existence.

26 O Arjuna, I know all living beings of the past, present and future, but no one can know Me in truth.

27 O Arjuna, chastiser of the enemy, at the manifestation of the universe, all beings become deluded by duality based on likes and dislikes.

28 But the performers of virtuous deeds are purified of all sin (by the fortune of association with My pure devotee). Thus freed from the illusion of duality, they worship Me with firm resolve.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥
इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥७॥

sādhibhūtādhidaivaṁ māṁ, sādhiyajñaṁ cha ye viduḥ
prayāṇa-kāle 'pi cha māṁ, te vidur yukta-chetasaḥ [30]
iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde jñāna-vijñāna-yogo nāma saptamo 'dhyāyaḥ [7]

cha–And; **ye**–those who; **viduḥ**–know; **mām**–Me; **sa-adhibhūta-adhidaivam**–in relation to the worldly plane and to the celestial plane; **sa-adhiyajñam cha**–and in relation to sacrifice; **te**–those persons; **yukta-chetasaḥ**–of consciousness absorbed in Me; **viduḥ**–know; **mām**–Me; **prayāṇa-kāle api**–even at the time of death.

29 Those who strive for freedom from the world of disease and death, placing their trust and devotion in Me—they know Brahman, they know the soul, and they know *karma,* the action that binds the soul again and again to this mundane plane of suffering.

30 And those who know Me in relation to the worldly plane, the celestial plane, and the plane of sacrifice—such persons, their consciousness absorbed in Me, know Me even at the time of death. (Afflicted in the face of fearful death, they do not forget Me.)

End of Chapter Seven

Knowledge and Realization of the Supreme

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

अष्टमोऽध्यायः

CHAPTER EIGHT

Tāraka-brahma-yoga

The Merciful Absolute

अर्जुन उवाच ।
किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥
श्रीभगवानुवाच ।
अक्षरं परमं ब्रह्म स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

---

arjuna uvācha
kiṁ tad-brahma kim adhyātmaṁ, kiṁ karma puruṣottama
adhibhūtaṁ cha kiṁ proktam, adhidaivaṁ kim uchyate [1]
adhiyajñaḥ kathaṁ ko 'tra, dehe 'smin madhusūdana
prayāṇa-kāle cha kathaṁ, jñeyo 'si niyatātmabhiḥ [2]
śrī-bhagavān uvācha
akṣaraṁ paramaṁ brahma, svabhāvo 'dhyātmam uchyate
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ [3]

---

arjunaḥ uvācha–Arjuna said: (**he**) **puruṣottama**–O Puruṣottama, Supreme Person; **kim**–what is; **tat**–that; **brahma**–Brahman? **adhyātmam kim**–What is *adhyātma,* the soul? **karma kim**–What is *karma,* action? **cha**–And; **kim proktam**–what is; **adhibhūtam**–*adhibhūta,* the worldly plane? **kim** (**cha**) **uchyate**–and what is; **adhidaivam**–*adhidaiva,* the celestial plane? (**he**) **madhusūdana**–O Madhusūdana; **atra dehe**–within the body; **kaḥ adhiyajñaḥ**–who or what is *adhiyajña,* the agent of sacrifice? **katham**–How; (**sthitaḥ**)–is He present; **asmin** (**dehe**)–in this body? **katham cha**–And how; (**tvam**) **jñeyaḥ asi**–are You to be known; **prayāṇa-kāle**–at the time of death; **niyata-ātmabhiḥ**–by persons of controlled mind?

śrī-bhagavān uvācha–The Supreme Lord said: **brahma**–Brahman; **uchyate**–means; **akṣaram paramam**–the imperishable Absolute. **adhyātmam**–The individual soul; (**uchyate**)–refers to; **svabhāvaḥ**–the pure spiritual nature. **karma**–Action; **saṁjñitaḥ**–means; **visargaḥ**–the creative force (or offerings to a demigod); **bhūta-bhāva-udbhava-karaḥ**–which manifests the bodies of the human and other species of life through the agency of gross and subtle material elements.

1, 2 Arjuna inquired: O Supreme Person, what is Brahman, and what is the soul? What is action and what is the worldly plane? What is the celestial plane? O Madhusūdana: within the body, who is the agent of

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥
अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś chādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtāṁ vara [4]
anta-kāle cha mām eva, smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ [5]

(**he**) **deha-bhṛtām vara**–O best of embodied beings, Arjuna; **adhibhūtam**–worldly existence; **kṣaraḥ**–is the perishable; **bhāvaḥ**–existence. **adhidaivatam**–Celestial existence; **puruṣaḥ**–is the collective universal form, in which are contained the demigods, headed by the solar gods; **cha**–and; **aham eva**–I, indeed; **atra dehe**–within this body; **adhiyajñaḥ**–am the Lord of sacrifice in the form of the Supersoul, the sanctioner and rewarder of the (sacrificial etc.) actions of the living beings.

anta-kāle cha–At the time of death; **yaḥ**–one who; **smaran**–thinks; **mām eva**–only of Me; **muktvā**–when leaving; **kalevaram**–the body; **prayāti**–departing this world; **saḥ**–he; **yāti**–attains to; **mat-bhāvam**–My nature. **na asti**–There is no; **saṁśayaḥ**–doubt; **atra**–in this respect.

sacrifice, and how is He present? And how are You to be known by the self-controlled at the time of death?

3 The Supreme Lord spoke thus: It is said that Brahman is the Imperishable Absolute, and the soul is the living being's own pure spiritual nature. By action is meant the creative force (or offerings by charity, sacrifice and austerity, etc., to a demigod), manifesting, through the gross and subtle elements, the bodies of the human and other species of life.

4 O Arjuna, best of beings, the worldly plane means that which is perishable (such as the body). The celestial plane is the collective universal form which encompasses and governs the demigods; and I am the Lord of sacrifice, present as the Supersoul within the bodies of all living beings, as the sanctioner and rewarder of their actions (of sacrifices, etc.).

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥७॥
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
taṁ tam evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ [6]
tasmāt sarveṣu kāleṣu, mām anusmara yudhya cha
mayy arpita-mano-buddhir, mām evaiṣyasy asaṁśayaḥ [7]
abhyāsa-yoga-yuktena, chetasā nānya-gāminā
paramaṁ puruṣaṁ divyaṁ, yāti pārthānuchintayan [8]

(**he**) **kaunteya**–O son of Kuntī; (**yaḥ**)–one who; **tyajati**–leaves; **kalevaram**–the body; **smaran**–remembering; **yam yam vā api**–whatever; **bhāvam**–object; **ante**–at the time of death; **eti**–he attains; **tam tam eva**–to that very object; **tat-bhāva-bhāvitaḥ**–having absorbed his mind in thought of it; **sadā**–constantly.

tasmāt–Therefore; **anusmara**–remember; **mām**–Me; **sarveṣu kāleṣu**–at all times; **cha**–and; **yudhya**–fight, execute your natural duty. **arpita-manaḥ-buddhiḥ**–Offering mind and intelligence; **mayi**–unto Me; **eva**–certainly; **eṣyasi**–you will reach; **mām**–Me. **asaṁśayaḥ**–There is no doubt; (**atra**)–in this.

(**he**) **pārtha**–O son of Pṛthā; **anuchintayan**–thinking at every moment; **divyam**–of the effulgent; **paramam puruṣam**–Supreme Person; **na anya-gāminā chetasā**–by an undeviating mind; **abhyāsa-yoga-yuktena**–engaged in *yoga* practice; (**yogī**)–the *yogī*; **yāti**–reaches; (**tam eva**)–that Supreme Person.

5 One who thinks of Me at the time of death attains to My nature on departing this world. Of this there is no doubt.

6 O son of Kuntī, one who has always thought of a particular object will remember it and attain to it after leaving the body.

7 Therefore always remembering Me, fight, as it is your natural duty. Thus dedicating your mind and intelligence to Me, you will reach Me. Of this there is no doubt.

**कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥९॥
प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥१०॥**

**kaviṁ purāṇam anuśāsitāram
aṇor aṇīyāṁsam anusmared yaḥ
sarvasya dhātāram achintya-rūpam
āditya-varṇaṁ tamasaḥ parastāt** [9]
**prayāṇa-kāle manasāchalena
bhaktyā yukto yoga-balena chaiva
bhruvor madhye prāṇam āveśya samyak
sa taṁ paraṁ puruṣam upaiti divyam** [10]

yaḥ–One who; **prayāṇa-kāle**–at the time of death; **achalena manasā**–with an unflickering mind; **yoga-balena**–by strength of *yoga* practice; **bhaktyā yuktaḥ**–being constantly engaged in *smaraṇam,* devotional remembrance; **samyak āveśya cha**–and fully concentrating; **prāṇam**–the life-force; **bhruvoḥ madhye**–between the eyebrows; **anusmaret**–meditates on; (**param puruṣam**)–the Supreme Person; **kavim**–the all-knowing; **purāṇam**–beginningless; **anuśāsitāram**–merciful teacher of devotion unto Himself; **aṇoḥ-aṇīyāṁsam**–who is more subtle than the atom; **sarvasya dhātāram**–(yet) the support of all existence; **achintya-rūpam**–and of *aprākṛta* or supramundane form–medium-sized–of human feature; **āditya-varṇam**–possessing a radiant form, which, like the sun, illuminates both Himself and others; **tamasaḥ parastāt**–and is transcendental to material nature; **eva**–certainly; **saḥ**–that person; **upaiti**–reaches; **tam**–that; **divyam**–effulgent; **param**–Supreme; **puruṣam**–Person.

8 O Pārtha, the *yogī* who practises meditation with an undeviating mind, always thinking of the effulgent Supreme Person, reaches Him.

9–10 He, the Supreme Person, is the all-knowing, beginingless, merciful teacher of devotion unto Himself. Although more subtle that the atom, He is the infinite support of all existence. His form is supramundane, that is, of a humanlike feature, yet He is self-illuminating and all-illuminating like the sun. He is transcendental to illusion. One whose mind is fully focused by strength of *yoga* practice, who continuously remembers Him with

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥
सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

yad akṣaraṁ veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ
yad ichchhanto brahmacharyaṁ charanti
tat te padaṁ saṅgraheṇa pravakṣye [11]
sarva-dvārāṇi saṁyamya, mano hṛdi nirudhya cha
mūrdhny ādhāyātmanaḥ prāṇam, āsthito yoga-dhāraṇām [12]
om ity ekākṣaraṁ brahma, vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ, sa yāti paramāṁ gatim [13]

saṅgraheṇa–Along with the method of attaining it; (**aham**)–I; **pravakṣye**–shall describe; **te**–to you; **tat padam**–that objective; **yat**–which; **veda-vidaḥ**–the learned knowers of the *Vedas*; **vadanti**–call; **akṣaram**–the imperishable, Oṁkāra, denoting Brahman; **yat**–which; **vīta-rāgāḥ**–the desireless; **yatayaḥ**–ascetics; **viśanti**–enter; **ichchhantaḥ**–and aspiring to reach; **yat**–which; (**brahmachāriṇaḥ**)–the *brahmachārīs*, celibate seekers of the Absolute; **charanti**–maintain; **brahmacharyam**–the vow of celibacy.

saṁyamya–Controlling; **sarva-dvārāṇi**–all the gateways of the senses–stopping them from accepting the objects of the senses; **nirudhya**–steadying; **manaḥ**–the mind; **hṛdi**–within the heart; **ādhāya cha**–and establishing; **prāṇam**–the vital life-air; **mūrdhni**–between the eyebrows; **āsthitaḥ**–remaining; **yoga-dhāraṇām**–in *samādhi* through the practice of *dhāraṇā,* yogic concentration; **ātmanaḥ**–on the spiritual self; **vyāharan**–and uttering; **oṁ iti**–thus, Oṁ; **eka-akṣaram**–the monosyllable; **brahma**–sound vibration of Brahman; **anusmaran mām**–in full remembrance of Me; **saḥ yaḥ**–he who; **deham tyajan**–leaving the body; **prayāti**–thus departs; **yāti**–attains; **paramām gatim**–the supreme goal–the spiritual plane or *sālokya-mukti*.

devotion, and who at the time of death establishes the life-force between the eyebrows (at the *ājñā-chakra*) with full concentration, thinking of Him, reaches the effulgent Supreme Person.

11 Along with the method of attaining it, I shall describe to you that objective which the learned knowers of the

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

ananya-chetāḥ satataṁ, yo māṁ smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha, nitya-yuktasya yoginaḥ [14]
mām upetya punar janma, duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ, saṁsiddhiṁ paramāṁ gatāḥ [15]

(**he**) **pārtha**–O Pārtha; **yaḥ**–one who; **ananya-chetāḥ**–one-pointedly (without the practices of *karma, jñāna,* etc., or without desiring their objectives of heaven, liberation, etc.); **satatam**–in all circumstances; **nityaśaḥ**–always; **smarati**–remembers; **mām**–Me; **tasya yoginaḥ**–for such a person in a relationship of *dāsya, sakhya,* etc.; **nitya-yuktasya**–who constantly aspires for My divine association; **aham**–I; **sulabhaḥ**–am easily reached.

mahātmānaḥ–The great souls; **gatāḥ**–who have attained; **paramām saṁsiddhim**–the highest perfection, My association in My pastimes; **upetya**–having reached; **mām**–Me; **na āpnuvanti**–do not take; **punaḥ**–again; **janma**–a birth; **aśāśvatam**–of impermanence; **duḥkhālayam**–which is the abode of suffering.

Vedas call Oṁ, the Imperishable, within which the desireless ascetics enter, and which the devout seekers aspire to reach by practising the vow of celibacy.

12, 13 Controlling all the gateways of the senses, holding the mind steady within the heart, establishing the life-force between the eyebrows and fully absorbing the thoughts in the spiritual self, one who at the time of leaving the body vibrates the monosyllable Oṁ and departs the world in consciousness of Me, reaches the transcendental world.

14 O Pārtha, a person who one-pointedly remembers Me always, in all circumstances, and who, in his relationship with Me (in servitude, friendship, etc.) constantly aspires for My divine association—I am easily reached by such a devotee.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तय पुनर्जन्म न विद्यते ॥१६॥
सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate [16]
sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ [17]
avyaktād vyaktayaḥ sarvāḥ, prabhavanty ahar-āgame
rātry-āgame pralīyante, tatraivāvyakta-saṁjñake [18]

(**he**) **arjuna**–O Arjuna; **ābrahma-bhuvanāt**–from Brahmaloka, the highest plane in the universe, downwards; **lokāḥ**–all planes or their residents; **punaḥ āvartinaḥ**–by nature repeatedly return; **tu**–but; (**he**) **kaunteya**–O son of Kuntī; **mām upetya**–reaching Me, atttaing My shelter; **na vidyate**–there is no; **punaḥ janma**–rebirth.

te janāḥ (**ye**)–Those who; **viduḥ**–know; **brahmanaḥ**–Lord Brahmā's; **ahaḥ**–day; **yat**–which; **sahasra-yuga-paryantam**–comprises the duration of one thousand *chatur-yugas*; **rātrim**–and (his) night; **yuga-sahasra-antām**–of the duration of one thousand *chatur-yugas*; **ahaḥ-rātra-vidaḥ**–are knowers of day and night.

ahaḥ-āgame–With the coming of (Lord Brahmā's) day; **sarvāḥ vyaktayaḥ**–universal progeny with their bodies, senses, enjoyable objects and abodes; **prabhavanti**–are born; **avyaktāt**–of Lord Brahmā in his waking state; (**punaḥ**)–and again; **rātri-āgame**–with the coming of night; **pralīyante**–they are absorbed; **tatra eva**–within Lord Brahmā; **avyakta-saṁjñake**–who is known as *avyakta,* 'the unmanifest.'

15 The great souls who become My associates in My divine pastimes, having reached Me, are never again born into transitory existence, which is the abode of suffering.
16 O Arjuna, from the plane of Lord Brahmā downwards, all planes or their residents are subject to return. But, O Kaunteya, there is no rebirth after reaching Me.
17 A day of Lord Brahmā lasts for one thousand *chatur-yugas** and his night is of the same duration. Persons who know this have the true conception of day and night.

*One *yuga* (age) in the time calculation of the demigods equals the four *yugas* or one *chatur-yuga* in the time calculation of man, or 4,320,000 years.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥
परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

bhūta-grāmaḥ sa evāyaṁ, bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha, prabhavaty ahar-āgame [19]

paras tasmāt tu bhāvo 'nyo, 'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu, naśyatsu na vinaśyati [20]

(**he**) **pārtha**–O Pārtha; **avaśaḥ** (**san**)–helplessly; being subject to the law of *karma*; **ayam saḥ eva bhūta-grāmaḥ**–the multitude of beings; **bhūtvā bhūtvā**–being repeatedly born; **ahaḥ-āgame**–with the coming of the day of Lord Brahmā; **pralīyate**–disappear; **rātri-āgame**–at nightfall; **prabhavati**–and are born; (**punaḥ ahaḥ-āgame**)–with a new day.

tu–But; **paraḥ**–beyond, superior; **tasmāt avyaktāt**–to this unmanifest Hiraṇyagarbha ('born within the golden egg, the universe'), Lord Brahmā; (**asti**)–is; **anyaḥ**–another; **avyaktaḥ**–unmanifest, imperceptible, transcendental; **sanātanaḥ**–beginningless; **bhāvaḥ**–existence: **saḥ yaḥ**–He who; **na vinaśyati**–is not destroyed; **sarveṣu bhūteṣu naśyatsu**–when all beings are destroyed.

18 With the coming of day, the universal progeny with their bodies, senses, enjoyable objects and abodes are born of Lord Brahmā in his waking state; and at nightfall, they are again absorbed into Lord Brahmā, who is known as 'the unmanifest.'

19 O Pārtha, the multitude of beings are helplessly (subject to the law of *karma*) born again and again. With the coming of Lord Brahmā's night they are absorbed, and with the coming of his day they are again born.

20 But superior to this unmanifest (Lord Brahmā) there is another unmanifest, and that existence is beginningless and transcendental to the perception of the living beings. He is not destroyed when all beings are destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥
यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

avyakto 'kṣara ity uktas, tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante, tad dhāma paramaṁ mama [21]
puruṣaḥ sa paraḥ pārtha, bhaktyā labhyas tv ananyayā
yasyāntaḥsthāni bhūtāni, yena sarvam idaṁ tatam [22]
yatra kāle tv anāvṛttim, āvṛttiṁ chaiva yoginaḥ
prayātā yānti taṁ kālaṁ, vakṣyāmi bharatarṣabha [23]

(**saḥ**)–He; **uktaḥ iti**–is said to be; **avyaktaḥ akṣaraḥ** (**cha**)–the Unmanifest and the Invincible. (**vedāntāḥ**)–The *Upaniṣads*; **āhuḥ**–proclaim; **tam**–Him; **paramām gatim**–the supreme destination; **yam prāpya**–reaching whom; (**jīvāḥ**)–the living beings; **na nivartate**–do not return. (**viddhi**)–Know; **tat**–that as; **mama**–My; **paramam dhāma**–supreme abode.

(**he**) **pārtha**–O Pārtha; (**aham**)–I; **saḥ paraḥ puruṣaḥ**–the Supreme Person; **antaḥ**–within; **yasya**–whom; **bhūtāni**–all beings; **sthāni**–are situated; **yena**–and by whom; **idam**–this; **sarvam**–whole universe; **tatam**–is pervaded; **labhyaḥ** (**bhavāmi**)–am attainable; **ananyayā bhaktyā tu**–only by exclusive devotion.

(**he**) **bharatarṣabha**–O Arjuna, best of the Bhāratas; (**aham**)–I; **vakṣyāmi**–shall now describe; **tam kālam eva**–that moment; **yatra kāle tu**–when; **prayātāḥ**–death occurs; **yoginaḥ**–the *yogīs*; **yānti**–attain; **anāvṛttim**–liberation; **āvṛttim cha**–or rebirth.

21 He is said to be the Unmanifest and the Invincible, proclaimed (by the *Upaniṣads*) to be the supreme goal, reaching whom one does not return to this world. Know that destination to be My supreme abode.

22 O Pārtha, I, the Supreme Person, within whom all beings are situated and by whom this whole universe is pervaded, am attainable only by exclusive devotion.

23 O Bharatarṣabha, now I shall describe to you the circumstances in which the *yogīs* attain either liberation or rebirth at the moment of death.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥

agnir jyotir ahaḥ śuklaḥ, ṣaṇ-māsā uttarāyaṇam
tatra prayātā gachchhanti, brahma brahma-vido janāḥ [24]
dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam
tatra chāndramasaṁ jyotir, yogī prāpya nivartate [25]
śukla-kṛṣṇe gatī hy ete, jagataḥ śāśvate mate
ekayā yāty anāvṛttim, anyayāvartate punaḥ [26]

(**yatra**)–The path on which; **agniḥ jyotiḥ**–the deities of fire and light; **ahaḥ**–the deity of day; **suklaḥ**–the deity of the waxing moon; **uttarāyaṇam ṣaṭ-māsāḥ**–and the deity of the sun's six-monthly northern ascent; (**avasthitaḥ**)–preside; **brahma-vidaḥ janāḥ**–the knowers of Brahman; **prayātāḥ**–going, i.e. leaving the body; **tatra**–on that path; **gachchhanti**–attain; **brahma**–Brahman.

(**yatra**)–The path on which; **dhūmaḥ**–the deity of smoke; **rātriḥ**–the deity of night; **kṛṣṇaḥ**–the deity of the waning moon; **tathā ṣaṭ-māsāḥ dakṣiṇāyanam**–and the deity of the sun's six-monthly southern ascent; (**avasthitaḥ**)–preside; **yogī**–the (*karma-*) *yogī*; (**prayātaḥ**)–who goes; **tatra**–on that path; **prāpya**–reaching; **chāndramasam jyotiḥ**–Svarga-loka, the heavenly plane; **nivartate**–returns–undergoes rebirth.

ete–These; **gatī śukla-kṛṣṇe**–two paths, bright and dark; **jagataḥ**–of the world (where persons are apt to follow the paths of *jñāna* and *karma*); **mate**–are considered; **śāśvate hi**–perpetual. **ekayā**–By one; **anāvṛttim**–liberation; **yāti**–is attained; **anyayā**–by the other; **punaḥ āvartate**–one returns, is reborn.

24 Upon leaving the body, the knowers of Brahman attain Brahman via the path of fire, light, day, the waxing moon and the sun's northern ascent.

25 Upon leaving the body, the *karma-yogī* reaches the heavenly plane via the path of smoke, night, the waning moon and the sun's southern ascent, but returns to undergo rebirth.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥
वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

naite sṛtī pārtha jānan, yogī muhyati kaśchana
tasmāt sarveṣu kāleṣu, yoga-yukto bhavārjuna [27]

vedeṣu yajñeṣu tapaḥsu chaiva
dāneṣu yat puṇya-phalaṁ pradiṣṭam
atyeti tat sarvam idaṁ viditvā
yogī paraṁ sthānam upaiti chādyam [28]

(**he**) **pārtha**–O Pārtha (Arjuna); **jānan**–knowing; **ete**–this; **sṛtī**–pair of paths; **kaśchana yogī**–any (*bhakti-*) *yogī* (one engaged in the devotional service of the Lord); **na muhyati**–is not deluded. **tasmāt**–Therefore; (**he**) **arjuna**–O Arjuna; **sarveṣu kāleṣu**–always; **bhava**–be; **yoga-yuktaḥ**–engaged in *yoga.*

viditvā–Knowing; **idam**–this; My supremacy and the supremacy of My devotion; **yogī**–the *yogī,* the devoted soul; **atyeti**–transcends; **tat sarvam puṇya-phalam**–all those fruits of piety; **vedeṣu**–achieved by chanting the *Vedas*; **yajñeṣu**–performing sacrifice; **tapaḥsu**–performing austerity; **dāneṣu eva cha**–and performing charity; **yat**–which; **pradiṣṭam**–have been mentioned in the scriptures; **cha**–and; **upaiti**–attains; **param**–the supreme; **ādyam**–original; **sthānam**–place.

26 These two paths of the world, the bright and the dark, are accepted as being perpetual. By the bright path liberation is attained and by the dark path one is reborn.

27 O Pārtha, the devotee (*bhakti-yogī*) who knows these bright and dark paths is not deluded. Therefore, O Arjuna, be ever fixed in transcendental, exclusive devotion.

28 Thus knowing of My glories and the glories of devotion for Me, the devoted soul, surpassing the scripturally cited fruits of piety achieved by chanting the *Vedas* and performing sacrifice, austerity and charity, attains My supreme, holy abode.

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे तारकब्रह्मयोगो नामाष्टमोऽध्यायः ॥८॥

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde tāraka-brahma-yogo nāmāṣṭamo 'dhyāyaḥ [8]

End of Chapter Eight

The Merciful Absolute

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

नवमोऽध्यायः

CHAPTER NINE

Rāja-guhya-yoga

The Hidden Treasure of Devotion

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१॥
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥
अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

śrī-bhagavān uvācha

idaṁ tu te guhyatamaṁ, pravakṣāmy anasūyave
jñānaṁ vijñāna-sahitaṁ, yaj jñātvā mokṣyase 'śubhāt [1]
rāja-vidyā rāja-guhyaṁ, pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ, susukhaṁ kartum avyayam [2]
aśraddadhānāḥ puruṣā, dharmasyāsya parantapa
aprāpya māṁ nivartante, mṛtyu-saṁsāra-vartmani [3]

śrī-bhagavān uvācha–The Supreme Lord said: (**aham**) **pravakṣyāmi**–I now tell; **te**–you; **anasūyave**–who are without envy; **idam**–this; **guhyatamam**–most hidden; **jñānam**–knowledge of pure devotion for Me (singing My glories which expands into unlimited services); **vijñāna-sahitam tu**–up to direct realization of Me; **jñātvā**–knowing; **yat**–which; (**tvam**)–you; **mokṣyase**–will be liberated; **aśubhāt**–from inauspiciousness, or, from all that is opposed to devotion.

(**viddhi**)–Know; **idam**–this; **rāja-vidyā**–as the king of knowledge; **rāja-guhyam**–the most secret of secrets; **uttamam**–supreme; **pavitram**–pure; **pratyakṣa-avagamam**–attained by direct realization; **dharmyam**–the perfection of religion; **kartum susukham**–very easy to practise; **avyayam** (**cha**)–and imperishable.

(**he**) **parantapa**–O conqueror of the enemy; **puruṣāḥ**–persons; **aśraddadhānāḥ**–lacking faith; **asya dharmasya**–in this pure life of devotion for Me; **aprāpya**–unable to reach; **mām**–Me; **nivartante**–ever revolve; **mṛtyu-saṁsāra-vartmani**–on the path of death in the material world.

---

1 The Supreme Lord said: I now reveal to you, who are without envy, this most hidden treasure of knowledge of pure devotion, with direct realization of Me, knowing which you will be liberated from inauspiciousness—from all that is opposed to devotion.

2 Know this to be the king of secrets, the king of knowledge, supreme, pure and imperishable. It is known by

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥
यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na chāhaṁ teṣv avasthitaḥ [4]
na cha mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na cha bhūta-stho, mamātmā bhūta-bhāvanaḥ [5]
yathākāśa-sthito nityaṁ, vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni, mat-sthānīty upadhāraya [6]

idam–This; **sarvam jagat**–whole world; **tatam**–is pervaded; **mayā**–by Me; **avyakta-mūrtinā**–by My unmanifest form. **sarva-bhūtāni**–All beings; **mat-sthāni**–are situated in Me, the infinite; **aham cha**–but I; **na avasthitaḥ**–am not situated; **teṣu**–in them.

bhūtāni na cha mat-sthāni–Yet all beings are not situated in Me. **paśya**–Behold; **me**–My; **aiśvaram yogam**–supreme mystical power. **mama**–My; **ātmā**–Self; **bhūta-bhṛt**–is the mainstay; **bhūta-bhāvanaḥ cha**–and origin of all beings; (**kintu**)–yet; **na bhūta-sthaḥ**–is not in them.

upadhāraya–Conceive; **iti**–in this way: **yathā**–as; **mahān**–the mighty; **vāyuḥ**–air or wind; **sarvatra-gaḥ**–going everywhere; **nityam**–always; **ākāśa-sthitaḥ**–rests in the sky; **tathā**–similarly; **sarvāṇi bhūtāni**–all beings; **mat-sthāni**–rest in Me.

direct realization (by one eager to serve Me), it is the perfection of religion, and very easy to practise.

3 O conqueror of the enemy, men who have no faith in this hidden treasure of devotion to Me are unable to reach Me, and so they remain wandering on the path of death in the material world.

4 This entire universe is pervaded by Me in My unmanifest form, and all beings are situated in Me; yet I am not in them.

5 Again, they are not in Me. Behold My supreme mystical power of inconceivable oneness and difference (*achintya-bhedābheda*). I, Myself, am the mainstay and origin of all beings, but I am not in them.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥
न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥

sarva-bhūtāni kaunteya, prakṛtiṁ yānti māmikām
kalpa-kṣaye punas tāni, kalpādau visṛjāmy aham [7]
prakṛtiṁ svām avaṣṭabhya, visṛjāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛtsnam, avaśaṁ prakṛter vaśāt [8]
na cha māṁ tāni karmāṇi, nibadhnanti dhanañjaya
udāsīnavad āsīnam, asaktaṁ teṣu karmasu [9]

(**he**) **kaunteya**–O Kaunteya; **kalpa-kṣaye**–at the millenium's end; **sarva-bhūtāni**–all beings; **yānti**–merge; **māmikām prakṛtim**–in My trimodal material nature. **kalpa-adau**–With a new day of Brahmā; **aham**–I; **visṛjāmi**–manifest; **tāni**–them; **punaḥ**–again.

avaṣṭabhya–Controlling; **svām prakṛtim**–My trimodal nature; (**aham**)–I; **punaḥ punaḥ**–repeatedly; **visṛjāmi**–manifest; **imam**–this; **kṛtsnam**–entire; **bhūta-grāmam**–multitude of beings; **avaśam**–who are helplessly; **prakṛteḥ vaśāt**–controlled by their natures acquired through their previous actions.

(**he**) **dhanañjaya**–O Dhanañjaya; **tāni karmāṇi**–those actions of manifestation, sustenance and withdrawal; **na nibadhnanti**–cannot bind; **mām**–Me; **asaktam**–who am detached; **udāsīnavat āsīnam cha**–remaining as neutral; **teṣu karmasu**–in those actions.

6 Know that as the mighty wind blowing everywhere rests always in the sky, similarly, all beings rest in Me.

7 O son of Kuntī, at the end of the millenium, all beings are merged in the material nature of three modes, which is My external potency; and at the beginning of a new millennium, I make them manifest again.

8 I control My potency of material nature, to repeatedly manifest the multitude of beings, who are helplessly controlled by their natures.

9 O conqueror of wealth, I remain detached and situated as neutral in the cosmic manifestation, sustenance and withdrawal, and these functions cannot bind Me.

**मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्त्तते ॥१०॥
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥**

**mayādhyakṣeṇa prakṛtiḥ, sūyate sa-charācharam
hetunānena kaunteya, jagad viparivartate** [10]
**avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta-maheśvaram** [11]
**moghāśā mogha-karmāṇo, mogha-jñānā vichetasaḥ
rākṣasīm āsurīṁ chaiva, prakṛtiṁ mohinīṁ śritāḥ** [12]

(**he**) **kaunteya**–O Arjuna; **mayā adhyakṣeṇa**–ordained by Me; **prakṛtiḥ**–My Māyā potency; **sūyate**–produces; (**jagat**)–the universe; **sa-chara-acharam**–with moving and stationary beings. **anena hetunā**–By this cause; **jagat**–the universe; **viparivartate**–is repeatedly manifest.

ajānantaḥ–Not knowing; **param**–the transcendental; **bhāvam**–nature, reality; **mama āśritam mānuṣīm tanum**–of My form of human features; **mūḍhāḥ**–ignorant persons; **avajānanti**–considering Me a mere mortal, blaspheme; **mām**–Me; **bhūta-mahā-īśvaram**–the Supreme Lord of all beings.

(**te**)–They; (**bhavanti**)–remain; **mogha-āśāḥ**–with vain hopes; **mogha-karmāṇaḥ**–vain actions; **mogha-jñānāḥ**–vain knowledge; (**cha**)–and; **vichetasaḥ**–vain thoughts; **śritāḥ**–adopting; **rākṣasīm**–the ignorant; **āsurīm cha**–and passionate, demoniac; **prakṛtim eva**–nature; **mohinīm**–causing their delusion, their downfall.

10 O Kaunteya, ordained by Me, My illusory potency produces this universe of moving and stationary beings. Thus it is manifest over and over again.

11 Not knowing the transcendental nature of My form of human features, ignorant persons blaspheme Me, the Supreme Lord of all beings, considering Me a mere mortal.

12 Their hopes, acts, knowledge and thoughts all in vain, such persons acquire the ignorant and demoniac nature, which leads to their downfall.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

mahātmānas tu māṁ pārtha, daivīṁ prakṛtim āśritāḥ
bhajanty ananya-manaso, jñātvā bhūtādim avyayam [13]
satataṁ kīrtayanto māṁ, yatantaś cha dṛḍha-vratāḥ
namasyantaś cha māṁ bhaktyā, nitya-yuktā upāsate [14]
jñāna-yajñena chāpy anye, yajanto mām upāsate
ekatvena pṛthaktvena, bahudhā viśvato-mukham [15]

tu–But; (**he**) **pārtha**–O son of Pṛthā, Arjuna; **āśritāḥ**–taking refuge in; **daivīm prakṛtim**–the godly nature; **mahā-ātmānaḥ**–the great-hearted, the devoted souls; **jñātvā**–knowing; **mām**–Me; **bhūta-ādim**–as the origin of all that be; (**cha**)–and; **avyayam**–imperishable; **bhajanti**–worship, adore; (**mām**)–Me; **ananya-manasaḥ**–whole-heartedly.

satatam–At all times, in all places and circumstances; **mām kīrtayantaḥ**–singing the glories of My divine name, form, etc.; **yatantaḥ**–striving to learn spiritual truths of My transcendental nature, personality, etc.; **dṛḍha-vratāḥ cha**–and unfailingly following the devotional observances such as Ekādaśī and regular chanting of the holy name; **namasyantaḥ cha**–offering obeisances unto Me and following all the practices of devotion; (**te**)–they; **upāsate**–worship; **mām**–Me; **bhaktyā**–with devotion; **nitya-yuktāḥ**–earnestly aspiring for their eternal relationship with Me.

api cha–Also**; jñāna-yajñena**–by performing the 'knowledge-sacrifice'; **anye**–others, self-worshippers; **yajantaḥ**–who offer oblations; **mām upāsate**–worship Me; **ekatvena**–conscious of oneness; (**anye cha**)–and others, external form-worshippers; (**mām upāsate**)–worship Me; **pṛthaktvena**–Viṣṇu, but in the form of demigods, conscious of differentiation; (**anye cha**)–and yet others; (**mām upāsate**)–worship Me; **bahudhā**–in many ways; **viśvataḥ-mukham**–as the cosmic or universal form.

13 But, O Pārtha, the great-hearted souls take refuge in the divine nature, and they whole-heartedly worship and adore Me, knowing Me as the eternal origin of all.
14 They continually chant My glories, strive to learn spiritual truths about Me and faithfully follow the devotional practices. Bowing to Me and worshipping Me with devotion, they aspire for their eternal relationship with Me.

**अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६॥
पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥१७॥**

**ahaṁ kratur ahaṁ yajñaḥ, svadhāham aham auṣadham
mantro 'ham aham evājyam, aham agnir ahaṁ hutam** [16]
**pitāham asya jagato, mātā dhātā pitāmahaḥ
vedyaṁ pavitram oṁkāra, ṛk sāma yajur eva cha** [17]

aham kratuḥ–I am the fire sacrifices Agniṣṭoma, Atyāgniṣṭoma, Uktha, Ṣoḍaśi, Atirātra, Aptoryāma and Vājapeya, collectively known as Jyotiṣṭoma; **aham yajñaḥ**–I am the five types of sacrifices to demigod deities such as the Viśva-devas and others according to the *Smṛti* scriptures; **aham svadhā**–I am the obsequial oblation offered to the ancestors; **aham auṣadham**–I am the food; **aham mantraḥ**–I am the sacred incantation; **aham ājyam**–I am the ghee (clarified butter) and other sacrificial ingredients; **aham agniḥ**–I am the fire; **aham hutam eva**–I am the act of offering.

aham pitā–I am the father; **asya jagataḥ**–of this universe; **mātā**–the mother; **dhātā**–the ordainer of the living beings' fruits of actions; **pitāmahaḥ**–the grandfather; **vedyam**–the object of all knowledge; **pavitram oṁkāraḥ**–the purifying *praṇava* monosyllable; **ṛk**–the *Ṛg Veda*; **sāma**–*Sāma Veda*; **yajuḥ eva cha**–and *Yajur Veda.*

15 Others perform the 'knowledge-sacrifice' and worship Me in oneness, others worship Me in differentiation, and yet others worship Me in a multitude of ways as the universal form.

16 I am the Vedic Jyotiṣṭoma sacrifice and the five sacrifices to the Viśva-deva demigods and others as enjoined in the *Smṛti* scriptures. I am the oblation to the ancestors, the food, and the *mantra.* I am the sacrificial ingredients such as ghee, I am the consecrated fire, and I am the act of offering.

17 I am the father and the mother of the universe, the ordainer of the living beings' fruits of actions, the forefather, and the object of all knowledge. I am the purifying Oṁ, the *Ṛg, Sama* and *Yajur Vedas.*

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥
त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥

gatir bhartā prabhuḥ sākṣī, nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ, nidhānaṁ bījam avyayam [18]
tapāmy aham ahaṁ varṣaṁ, nigṛhṇāmy utsṛjāmi cha
amṛtaṁ chaiva mṛtyuś cha, sad asach chāham arjuna [19]
trai-vidyā māṁ soma-pāḥ pūta-pāpā
yajñair iṣṭvā svargatiṁ prārthayante
te puṇyam āsādya surendra-lokam
aśnanti divyān divi deva-bhogān [20]

(**aham**) **gatiḥ**–I am the fruit of action; **bhartā**–the maintainer; **prabhuḥ**–the Lord; **sākṣī**–the witness; **nivāsaḥ**–the refuge; **śaraṇam**–the guardian; **suhṛt**–the true friend; **prabhavaḥ**–the universal manifestation; **pralayaḥ**–withdrawal; **sthānam**–and sustenance; **nidhānam**–the reservoir; **avyayam bījam**–the imperishable seed.

cha–And; (**he**) **arjuna**–O Arjuna; **aham tapāmi**–I give heat; **aham utsṛjāmi**–I bring forth; **varṣam**–rain; **nigṛhṇāmi cha**–and I withdraw it. **aham eva amṛtam**–I am immortality; **mṛtyuḥ cha**–and death; **sat**–truth; **asat cha**–and untruth.

trai-vidyāḥ–Performers of the fruitive rituals of the *Ṛg, Yajur* and *Sāma Vedas*; **soma-pāḥ**–who take the remnants of *soma-rasa,* a beverage made from the Soma creeper, dear to the demigods; **pūta-pāpāḥ**–and are purified of sin; **iṣṭvā**–having worshipped; **mām**–Me; **yajñaiḥ**–by sacrifice, but indirectly through the demigods; **prārthayante**–pray; **svargatim**–to attain the heavenly plane, the abode of the demigods. **āsādya**–Reaching; **puṇyam**–in reward for their piety; **sura-indra-lokam**–the plane of Indra, heaven; **te aśnanti**–they enjoy; **divyān**–the exalted; **deva-bhogān**–happiness of the demigods; **divi**–in heaven.

18 And I am the goal, the maintainer, master, witness, refuge, guardian and true friend. I am the universal manifestation, sustenance and withdrawal. I am the reservoir, I am the original seed, I am the imperishable Supreme Lord.

19 O Arjuna, I give heat, and the rain comes and goes by My will. I am immortality and death, I am truth and untruth.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥२१॥
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante [21]
ananyāś chintayanto māṁ, ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham [22]

bhuktvā–After enjoying; **tam**–that; **viśālam**–vast; **svarga-lokam**–heavenly plane; **puṇye kṣīṇe**–with the exhaustion of their peity; **te**–they; **viśanti**–enter; **martya-lokam**–the human plane. **evam**–In this way; **kāma-kāmāḥ**–those desiring enjoyment; **anuprapannāḥ**–given to; **trayī-dharmam**–the worship prescribed in three of the *Vedas*; **labhante**–attain; **gata-agatam**–coming and going in this world.

aham–I; **vahāmi**–bear; **yoga-kṣemam**–the responsibility of providing and protecting the necessities; **teṣām**–of those; **nitya-abhiyuktānām**–who are exclusively devoted to Me; **ye janāḥ**–and who; **ananyāḥ**–exclusively; **mām chintyantaḥ**–always think of Me; **pari-upāsate**–and worship Me in all respects, every relationship.

20 Persons who perform the fruitive ritualistic sacrifices prescribed in three of the *Vedas* worship Indra and other demigods. In fact, they worship Me, but in an indirect way. They drink the sacrificial remnants of the Soma beverage, purify themselves of sin, and pray to attain the heavenly plane. As the result of their piety, they reach heaven and enjoy celestial pleasures.
21 After enjoying the vast heavenly plane, upon the exhaustion of their pious merits they return to the human plane. In this way, persons desiring enjoyment who follow the Vedic rituals for demigod worship come and go—they undergo repeated birth and death in this material world.
22 I bear the responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me, and who worship Me in every way.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥
यान्ति देवव्रता देवान् पितॄन् यान्ति पतृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

ye 'py anya-devatā-bhaktā, yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya, yajanty avidhi-pūrvakam [23]
ahaṁ hi sarva-yajñānāṁ, bhoktā cha prabhur eva cha
na tu mām abhijānanti, tattvenātaś cyavanti te [24]
yānti deva-vratā devān, pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā, yānti mad-yājino 'pi mām [25]

(**he**) **kaunteya**–O son of Kuntī; **ye**–those persons who; **anya-devatā-bhaktāḥ api**–although devotees of 'other gods'; **yajante**–worship the demigods; **śraddhayā-anvitāḥ**–with faith; **te api**–they too; **yajanti**–worship; **mām eva**–Me; **avidhi-pūrvakam**–but not in a way appropriate to attaining Me.

aham hi–I alone am; **bhoktā eva cha**–the enjoyer; **prabhuḥ cha**–and the rewarder; **sarva-yajñānām**–of all sacrifices; **tu**–but; **na abhijānanti**–being ignorant; **mām**–of Me; **tattvena**–in truth; **te**–they; **ataḥ**–therefore; **chyavanti**–fall to take birth; (**punaḥ**)–again.

deva-vratāḥ–The demigod worshippers; **yānti**–reach; **devān**–the demigods; **pitṛ-vratāḥ**–the ancestral worshippers; **yānti**–reach; **pitṝṇ**–their ancestors; **bhūta-ijyāḥ**–the spirit worshippers; **yānti**–reach; **bhūtāni**–the spirits; **mat-yājinaḥ**–My worshippers; **yānti**–reach; **mām api**–Me.

23 O Kaunteya, the devotees of the demigods who have faith in worshipping them, are actually worshipping Me, but incorrectly.

24 I alone am the enjoyer and rewarder of all sacrifices, but being ignorant of My position, the demigod worshippers fall to take birth again.

25 The demigod worshippers reach the demigods, the forefather worshippers go to the plane of their ancestors, and the worshippers of the spirits go to the spirits. But those who worship Me come to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

patraṁ puṣpaṁ phalaṁ toyaṁ, yo me bhaktyā prayachchhati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ [26]
yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad-arpaṇam [27]
śubhāśubha-phalair evaṁ, mokṣyase karma-bandhanaiḥ
sannyāsa-yoga-yuktātmā, vimukto mām upaiṣyasi [28]

yaḥ–For one who; **bhaktyā**–with devotion; **prayachchhati**–offers; **me**–Me; **patram**–a leaf; **puṣpam**–a flower; **phalam**–fruit; **toyam**–water; **aham**–I; **aśnāmi**–partake of that–I affectionately accept; **tat**–that; **bhakti-upahṛtam**–devotional offering; (**tasya**)–of that person; **prayata-ātmanaḥ**–of clean heart.

(**he**) **kaunteya**–O Arjuna, son of Kuntī; **yat** (**tvam**) **karoṣi**–whatever you do, general or scripturally prescribed actions; **yat aśnāsi**–whatever you eat; **yat juhoṣi**–whatever you offer in sacrifice; **yat dadāsi**–whatever you give in charity; **yat tapasyasi**–and whichever austerity you perform or vow you keep; **tat kuruṣva**–do that; **mat-arpaṇam**–as an offering unto Me.

(**karma-kurvan**)–Acting; **evam**–in this way; **mokṣyase**–you will be liberated; **karma-bandhanaiḥ**–from bondage to action; **śubha-aśubha-phalaiḥ**–and its auspicious or inauspicious results. **sannyāsa-yoga-yukta-ātmā**–With mind linked to Me by renouncing the fruits of your actions; **vimuktaḥ** (**san**)–being perfectly liberated; **mām upaiṣyasi**–you will reach Me.

26 If one offers Me with devotion a leaf, flower, fruit or water, I affectionately accept that offering of the clean hearted devotee.
27 O Kaunteya, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give and whatever vow you may keep—do everything as an offering unto Me.
28 Acting thus, you will be freed from bondage to action and its auspicious or inauspicious results. With mind

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥
अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

---

samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā, mayi te teṣu chāpy aham [29]
api chet sudurāchāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ [30]
kṣipraṁ bhavati dharmātmā, śaśvach-chhāntiṁ nigachchhati
kaunteya pratijānīhi, na me bhaktaḥ praṇaśyati [31]

---

aham samaḥ–I am equal; **sarva-bhūteṣu**–to all beings; **na asti**–there is neither; **dveṣyaḥ**–an enemy; **priyaḥ** (**cha**) **na**–nor a friend; **me**–for Me;. **tu**–but; **ye bhajanti**–whoever serves; **mām**–Me; **bhaktyā**–with love; (**yathā**)–as; **te**–they; (**āsaktāḥ**)–are attached; **mayi**–to Me; **aham api cha**–I, too; (**tathā āsaktiḥ**)–am similarly attached; **teṣu**–to them.

chet–If; **api**–even; **su-durāchāraḥ**–a person of sinful practices; **bhajate**–serves; **mām**–Me; **ananya-bhāk**–with exclusive devotion (giving up all other endeavours such as *karma* and *jñāna*); **eva**–certainly; **saḥ mantavyaḥ**–he should be regarded; **sādhuḥ**–as a saintly person; **hi**–because; **saḥ samyak vyavasitaḥ**–his resolve is perfect.

[1] (**saḥ**)–He (who dedicates himself to Me); **kṣipram**–swiftly; **bhavati**–becomes; **dharma-ātmā**–a person of virtuous practices; **nigachchhati**–and attains; **śaśvat**–constant; **śāntim**–peace, relief from obstacles. (**he**) **kaunteya**–O son of Kuntī; **pratijānīhi**–declare; (**iti**)–thus; **me**–My; **bhaktaḥ**–devotee; **na praṇaśyati**–is never vanquished.

[2] (**he**) **kaunteya**–O son of Kuntī; **pratijānīhi**–promise and declare it; (**iti**)–that; **me bhaktaḥ**–My devotee; **na praṇaśyati**–is never vanquished. (**saḥ**)–*That* person who proclaims this; **kṣipram**–swiftly; **bhavati**–becomes; **dharma-ātmā**–virtuous, religious; **nigachchhati**–and attains; **śaśvat**–constant; **śāntim**–peace, joy.

---

selflessly linked to Me, you will be perfectly liberated and you will come to Me.

29 I am equal to all, so no one is My enemy or My friend. Yet, for those who serve Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them.

30 If even a very sinful person serves Me exclusively with devotion, he should be regarded as saintly, for his resolve is perfect.

31 He swiftly becomes a person of virtuous practices and attains constant peace. O son of Kuntī, declare to the world that My devotee is never vanquished!

or

31 O son of Kuntī, declare to the world that My devotee is never vanquished. One who declares this swiftly becomes virtuous and attains eternal joy.

Commentary

The second interpretation of this verse was revealed to Śrīla Bhaktivinoda Ṭhākur in a dream.

In the *Śrīmad Bhāgavatam* (11.11.32) Lord Śrī Kṛṣṇa says:

आज्ञायैवं गुणान् दोषान् मयादिष्टान् अपि स्वकान् ।
धर्मान् संत्यज्य यः सर्वान् मां भेजत् स च सत्तमः ॥

ājñāyaivaṁ guṇān doṣān
mayādiṣṭān api svakān
dharmān saṁtyajya yaḥ sarvān
māṁ bhajet sa cha sattamaḥ

"The best of the saintly persons are those who have surpassed the forms of duties that I, Myself, have recommended in the scriptures for the people in general. Although it is My directive, they cross it and render loving service to Me."

In society, one must obey the law, but there is also the situation of crossing the law to show fidelity to the king. If one risks his life and reputation, and crossing the general law enters the royal chamber to combat an assassin, then he will be considered the most loyal servitor.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥३२॥

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim [32]

(**he**) **pārtha**–O Arjuna; **ye api**–even those who; **syuḥ**–may be considered ; **pāpa-yonayaḥ**–low-born persons; **striyaḥ**–women; **vaiśyāḥ**–merchants; **tathā śūdrāḥ**–and labourers; **vyapāśritya hi**–if they take full shelter; **mām**–in Me; **te api yānti**–they, too, attain; **parām gatim**–the supreme destination.

Similarly, the Lord is saying, "I have already given some direction for the people in general. Do this, don't do that, don't cross these laws, etc. But if for My interest anyone takes the risk of committing sin, then he should be considered the best of My devotees.

"So, Arjuna, go and declare it, promise to the public that the *ananya-bhāk* (verse 30), the exclusively devoted persons, will never come to ruin. Then *you* will get the benefit. *You* will become *dharmātmā*, religious, and attain eternal divine happiness. The *ananya-bhāk*, the exclusive devotees, have already crossed the threshold of *dharma*, the standard of dutifulness, and taken the risk to throw themselves fully into my service. *Sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja* (18.66). There is no question of them 'becoming' virtuous or religious as they long before surpassed *dharma* and took the risk and entered into *prema-dharma*, My loving service, transcending both piety and sinfulness."

32 O son of Pṛthā, persons of low birth, women, merchants or labourers—they, too, attain the supreme destination by taking full refuge in Me.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥३४॥

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे राजगुह्ययोगो नाम नवमोऽध्यायः ॥९॥

kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imaṁ prāpya bhajasva mām [33]
man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam, ātmānaṁ mat-parāyaṇaḥ [34]

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde rāja-guhya-yogo nāma navamo 'dhyāyaḥ [9]

kim punaḥ–Not to mention that; **bhaktāḥ** (**santaḥ**)–having become devoted to Me; **puṇyāḥ**–the pure; **brāhmaṇāḥ**–*brāhmaṇas*; **tathā**–and; **rājarṣayaḥ**–saintly kings; (**parāṁ gatiṁ yānti**)–will surely attain the supreme destination. **prāpya**–(Therefore) having achieved; **imam**–this; **anityam**–temporary; **asukham**–miserable; **lokam**–human body; **bhajasva**–serve; **mām**–Me.

bhava–Be; **mat-manāḥ**–always conscious of Me; **mat-bhaktaḥ**–My devoted servitor; **mat-yājī** (**cha**)–and My worshipper. **namaskuru**–Offer obeisances; **mām**–to Me. **evam**–In this way; **yuktvā ātmānam**–having dedicated yourself to Me; **mat-parāyaṇaḥ**–taking refuge in Me; **eṣyasi**–you will reach; **mām eva**–Me.

33 So can there be any doubt that those *brāhmaṇas* and saintly kings who are pure devotees will achieve the supreme goal? Therefore, worship Me, since although this human body is temporary and a place of suffering, it is attained only after many births and it affords the best opportunity to render devotional service to Me.

34 Always think of Me, be my devotee, always worship Me and offer obeisances to Me. Thus offering yourself to Me and taking refuge in Me, you will come to Me.

End of Chapter Nine

The Hidden Treasure of Devotion

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

दशमोऽध्यायः

CHAPTER TEN

Vibhūti-yoga

The Divine Glories of the Lord

श्रीभगवानुवाच ।
भूय एव महाबाहो श्रृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥
न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥
यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

śrī-bhagavān uvācha
bhūya eva mahā-bāho, śṛṇu me paramaṁ vachaḥ
yat te 'haṁ prīyamāṇāya, vakṣyāmi hita-kāmyayā [1]
na me viduḥ sura-gaṇāḥ, prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ, maharṣīṇāṁ cha sarvaśaḥ [2]
yo mām ajam anādiṁ cha, vetti loka-maheśvaram
asaṁmūḍhaḥ sa martyeṣu, sarva-pāpaiḥ pramuchyate [3]

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **mahā-bāho**–O mighty-armed Arjuna; **śṛṇu**–hear; **bhūyaḥ eva**–once again; **me**–My; **paramam**–supreme; **vachaḥ**–word; **yat**–since; **aham**–I; **vakṣyāmi**–will speak; **te prīyamāṇāya**–to you, who are very dear to Me; **hita-kāmyayā**–desiring your welfare.

na–neither; **sura-gaṇāḥ**–the demigods; **na**–nor; **mahā-ṛṣayaḥ**–the great sages; **viduḥ**–understand; **me**–My; **prabhavam**–transcendental birth; **hi**–because; **sarvaśaḥ**–in all respects; **aham ādiḥ**–I am the origin; **devānām**–of the demigods; **mahā-ṛṣīṇām cha**–and of the great sages, too.

yah–One who; **vetti**–knows; **mām**–Me, the son of Devakī; **ajam**–as the birthless; **anādim**–the beginningless; **loka-mahā-īśvaram cha**–and the Supreme Lord of all beings; **saḥ**–he; **asaṁmūḍhaḥ**–undeluded; **martyeṣu**–among men; **pramuchyate**–is liberated; **sarva-pāpaiḥ**–from all sins or obstacles to devotion.

1 The Supreme Lord said: O heroic Arjuna, listen to My supreme word once again. Desiring your welfare, I shall speak to you, who are very dear to Me.

2 Neither the demigods nor the great sages can understand My transcendental appearance in this world, as I alone am the origin of those celestial beings and sages.

3 One who knows Me, the son of Devakī, as the birthless, beginningless, Supreme Lord of all beings, is undeluded among men and completely liberated from sin.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

buddhir jñānam asaṁmohaḥ, kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo, bhayaṁ chābhayam eva cha [4]
ahiṁsā samatā tuṣṭis, tapo dānaṁ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānāṁ, matta eva pṛthag-vidhāḥ [5]
maharṣayaḥ sapta pūrve, chatvāro manavas tathā
mad-bhāvā mānasā jātā, yeṣāṁ loka imāḥ prajāḥ [6]

(**ete**)–All these; **pṛthak-vidhāḥ bhāvāḥ**–various qualities; **bhūtānām**–of the living beings; **bhavanti**–are born; **mattaḥ eva**–of Me alone: **buddhiḥ**–ability to determine subtle meanings; **jñānam**–ability to discriminate between spirit and matter; **asaṁmohaḥ**–freedom from delusion; **kṣamā**–tolerance; **satyam**–truthfulness; **damaḥ**–control of the external senses; **śamaḥ**–control of the internal senses; **sukham**–happiness; **duḥkham**–unhappiness; **bhavaḥ**–birth; **abhāvaḥ**–death; **bhayam cha**–fear; **abhayam eva cha**–and fearlessness; **ahiṁsā**–nonviolence; **samatā**–equanimity, seeing the happiness and unhappiness of all beings as one's own; **tuṣṭiḥ**–satisfaction; **tapaḥ**–austerity as directed in the *Vedas*; **dānam**–charity; **yaśaḥ**–fame; **ayaśaḥ** (**cha**)–and infamy.

(**ete**) **mat-bhāvāḥ**–All these personalities, empowered by Me; **mānasāḥ jātāḥ**–are born of My mind, which is manifest as Hiraṇyagarbha, Lord Brahmā: **sapta mahārṣayaḥ**–the seven great sages–Marīchi, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasiṣṭha; **pūrve**–and their predecessors; **chatvārah**–the four sages Sanaka, Sanandana, Sanat-kumāra and Sanātana, all known as *brahmarṣis*; **tathā manavaḥ**–and the fourteen Manus headed by Svayambhuva. **imāḥ prajāḥ loke**–Mankind–*brāhmaṇa,* etc., and all progeny; **yeṣām**–descends from these patriarchs.

4,5 Intelligence, knowledge, freedom from delusion, forbearance, truthfulness, mental control, sense control, happiness, unhappiness, birth, death, fear, courage, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy—all these various attributes of the living beings are born of Me alone.

6 The seven great sages headed by Marīchi, and preceding them, the four *brahmaṇa* sages headed by Sanaka,

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥७॥
अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्त्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

etāṁ vibhūtiṁ yogaṁ cha, mama yo vetti tattvataḥ
so 'vikalpena yogena, yujyate nātra saṁśayaḥ [7]

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ [8]

yaḥ–One who; **vetti**–knows; **tattvataḥ**–in truth; **etām**–this; **vibhūtim**–supremacy; **cha**–and; **yogam**–(*bhakti-*) *yoga*; **mama**–of Mine; **saḥ**–such a person; **yujyate**–is linked; **avikalpena**–by undeviating; **yogena**–knowledge of essential truth. **atra**–In this matter; **na saṁśayaḥ** (**asti**)–there is no doubt.

aham prabhavaḥ–I am the Supreme Absolute Truth, *svayaṁ* Bhagavān or the original Supreme Lord, the cause; **sarvasya**–of all causes, including Brahman, Paramātman and Bhagavān. **sarvam**–All activity in the universe of matter and spirit, and the *Vedas* and allied scriptures; **pravartate**–arise; **mattaḥ**–from Me. **matvā**–Realizing; **iti**–this deep truth; **budhāḥ**–persons of fine theistic intelligence; **bhāva-samanvitāḥ**–in their divine relationship of servitude, friendship, etc.; **bhajante**–worship, adore; **mām**–Me.

and also the fourteen Manus or progenitors headed by Svayambhuva—all are empowered by Me and are born of Lord Brahmā, who is a manifestation of My mind. Mankind and all progeny descends from these patriarchs.

7 One who thus knows in truth My supremacy and devotional service serves Me in unwavering realization. Of this there is no doubt.

8 I am Kṛṣṇa, the Sweet Absolute, the origin of all. The entire universe of material and transcendental play, activity, purpose, and the *Vedas* and allied scriptures which give guidance—all evolve from Me alone. Realizing this hidden treasure, persons of fine theistic intelligence surpass the mundane and embrace the path of love divine, *rāga-marga,* and adore Me forever.

Commentary

Verses 8–11 are the four principal verses of *Śrīmad Bhagavad-gītā.* The ontological substance of the book is contained within these four essential verses beginning, *ahaṁ sarvasya prabhavo*—"Everything evolves from Me."

In the *Śrīmad Bhāgavatam* (1.2.11), the three main conceptions of the Absolute are given as Brahman, Paramātman, and Bhagavān. Brahman is the all-comprehensive aspect of the Absolute, Paramātman is the all-permeating aspect of the Absolute, and Bhagavān is the personal conception of the Absolute. The word Bhagavān is generally defined as stated in the *Viṣṇu Purāṇa* (6.5.47),

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गना ॥

aiśvaryasya samagrasya, vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś chaiva, ṣaṇṇāṁ bhaga itīṅganā

"He who is full with all the six opulences of wealth, power, fame, beauty, knowledge and renunciation is known as Bhagavān, the Supreme Lord."

The characteristic of Bhagavān, as Lord Nārāyaṇa, is that all kinds of potencies are personally controlled by Him. However, Śrīla Jīva Goswāmī has given a special and particularly fine interpretation: Bhagavān means *bhajanīya guṇa-viśiṣṭa.* His nature is such that whoever comes into contact with Him cannot resist serving Him. No one can resist feeling moved to worship and adore His charming personality. As Lord Kṛṣṇa, He attracts the love of everyone.

Therefore, by the word *sarvasya,* Lord Kṛṣṇa indicates, "I am *svayaṁ* Bhagavān, the Supreme Lord Himself. I am the origin of not only Brahman and Paramātman. I am also the origin of the Master of all potencies who commands the respect of everyone, Lord Nārāyaṇa of Vaikuṇṭha.

"*Mattaḥ sarvaṁ pravarttate*—Every attempt and movement begins from Me, including the methods by which everyone worships and serves Me in devotion."

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥
(कठोपनिषद् १/२/२३)

nāyam ātmā pravachanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

(*Kaṭhopaniṣad* 1.2.23)

"The Lord cannot by known by logic, intelligence or extensive study of the scriptures. But He reveals Himself to one who is eager to serve Him and prays to Him for His grace."

In this way, *mattaḥ sarvaṁ pravarttate*—"I am the first to reveal to the people, 'Worship Me in this way.' I appear as Guru, and through him, I worship Myself."

In the *Śrīmad Bhāgavatam* (11.17.27), the Guru is described by the Lord as His own direct manifestation:

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ।
न मर्त्य बुद्ध्यासूयेत सर्व दवमयो गुरुः ॥

āchāryaṁ māṁ vijānīyān, nāvamanyeta karhichit
na martya buddhyāsūyeta, sarva deva-mayo guruḥ

(Śrī Kṛṣṇa said to His devotee, Uddhava:) "You should know the bona fide spiritual master as My very Self. Gurudeva is the embodiment of all the gods. Never dishonour him or find fault in him by ascribing any mundane conception of place, time and circumstances to him."

Furthermore, the Lord's finest potency is Śrīmatī Rādhārāṇī. Of course, there are many other eternal associates, but the highest order of devotional service is represented in Śrīmatī Rādhārāṇī. The Lord is therefore saying, "My worship is shown by Me. I, as My finest potency, worship Myself. *Iti matvā bhajante mām*—understanding this conception, the devotee will come to worship Me, always under the direction of My best worshipper—My finest potency and representation—Rādhārāṇī, or Gurudeva. Crossing Her, the highest and most desirable form of service to Me is not possible."

Rādhā-dāsyam, the servitorship of Śrīmatī Rādhārāṇī, is indicated here. Only those who are blessed with divine intelligence will be able to appreciate this, and not persons with self-acquired intelligence from this *māyika* quarter, the world of misconception. In this verse, the word *budhāḥ* refers to *sumedhasaḥ* as described in the *Śrīmad-Bhāgavatam* (11.5.32), or persons of fine theistic intelligence arising from direct connection with the transcendental plane. The inner guidance and direction they receive is the outcome of *sukṛti,* divine merit acquired by the association of pure devotees. *Bhāva-samanvitāḥ* means *rāga-samanvitāḥ*—*anurāga*—love and attraction which is affinity, not by strictly following scriptural rules or drawn from any plane of loss and gain, but from *bhāva,* inner divine inspiration. Devotion of this high type is completely non-calculative (*jñāna-śūnyā bhakti*), as described by Śrīla

Rūpa Goswāmī in his *Śrī Bhakti-rasāmṛta-sindhu* (1.1.9):

अन्याभिलाषिता शून्यं ज्ञानकर्माद्यनावृतम्।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा॥

anyābhilāṣitā śūnyaṁ, jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇāuśīlanaṁ bhaktir uttamā

"The highest devotion is that which satisfies Lord Kṛṣṇa, free from the coverings of any pursuits such as action and knowledge."

The most rare and elevated stage of devotion is in the line of spontaneous devotion, known as *rāga-mārga.* In that line, guided by the qualified Guru, an elevated pure devotee may attain service to a leader of one of the groups of Kṛṣṇa's personal associates who serve the Lord in His pastimes in a relationship of friendship (*sakhya-rasa*), parenthood (*vātsalya-rasa*) or consorthood (*madhura-rasa*). In Vṛndāvana the Lord is served in spontaneous devotion by His friends headed by Subala Sakhā, and by His parental devotees headed by Nanda Mahārāj and mother Yaśodā. The *Gopīs* headed by Lalitā and Viśākhā serve Him in consorthood. But amongst all His associates, and amongst all the *Gopīs,* the highest order of divine loving service is rendered to the Lord by Śrīmatī Rādhārāṇī. Therefore, the acme of *rāga-mārga* is the service of Rādhārāṇī (*Rādhā-dāsyam*). This is the highest objective of the Rūpānuga Gauḍīya Sampradāya, the followers of pure devotion as taught by Śrīla Rūpa Goswāmī Prabhupāda, in the line of Śrī Chaitanya Mahāprabhu.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

mach-chittā mad-gata-prāṇā, bodhayantaḥ parasparam
kathayantaś cha māṁ nityaṁ, tuṣyanti cha ramanti cha [9]

mat-gata-prāṇāḥ–Those who have dedicated their lives to Me; **mat-chittāḥ**–who always think of Me; **mām kathayantaḥ cha**–and talk about Me; **bodhayantaḥ parasparam** (**santaḥ**)–enlightening one another with the nectar of their devotional realizations; **nityam**–are ever; **tuṣyanti cha**–satisfied; **ramanti cha**–and ecstatic.

9 Always thinking of Me, those surrendered souls converse about Me, enlightening one another with the nectar of their devotional realizations, ever content and ecstatic in their divine natures.

Commentary

The Supreme Lord Kṛṣṇa is speaking about His pure devotees. "I am in the heart of their hearts, in their every thought. Their entire energy—their whole life—is dedicated to My satisfaction. They converse with one another about Me and experience mutual enlightenment. They always love to talk about Me with whoever they meet, and nothing else. For every time, place and circumstance, I am the only subject of their discussion. They find very much satisfaction in this (*tuṣyanti cha*)." Up to the divine relationship of parenthood, there is the feeling of satisfaction.

Furthermore, *ramanti cha*—"Just as a wife enjoys a conjugal relationship with her husband, the devotees similarly feel such ecstasy in My intimate company when speaking about Me." This has also been mentioned by the previous *Āchāryas*.

**तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥**

**teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena māṁ upayānti te** [10]

teṣām prīti-pūrvakam bhajatām–To those loving devotees; **satata-yuktānām**–who are always engaged in My service; (**aham**)–I; **dadāmi**–give; **tam**–that; **buddhi-yogam**–inspiration; **yena**–by which; **te**–they; **upayānti**–can come; **mām**–to Me.

10 To those devotees who are always lovingly engaged in My service, I give the divine inspiration by which they can come to Me.

Commentary

The Lord says, "The highest group of My servitors (whose devotion was described in the previous verse by the word *ramanti*) are those who are constantly engaged (*satata-yukta*) in My service in consorthood (*madhura-rasa*) with heartfelt love (*bhajatām prīti-pūrvakam*)." Then He says that He will give them further inspiration or inner instruction 'by which they can come to Him' (*yena mām upayānti te*). When already in this and the previous verse the devotees' service to the Lord has been described as eternal (by the words *nityam* and *satata-yukta*), now the statement that He will give them further inspiration 'by which they can come to Him' may appear to be redundant. Therefore, in the expression *mām upayānti te* ("They will come to Me"), the word *upayānti* must be defined as *pārakīya-bhāvena—upapati. Pati* means husband, and *upapati* means paramour.

In Vṛndāvana, Lord Kṛṣṇa is not considered a lawful husband, but He is the Lord of the heart, transcendental

to even the husband (*pārakīya-rasa*). Deceiving their husbands, the *gopīs* of Vṛndāvana unite with Kṛṣṇa. they do not allow a second party to come between them and Kṛṣṇa. They cannot allow the interception of social law or even scriptural regulation, because Kṛṣṇa's position is absolute, and such a relationship is more relishable to Him. This is *Vṛndāvana *bhajana,* and this is the meaning of *upapati.*

"My relationship with them is independent of everything conceivable, including law, society and the scriptures. It

---

* **विक्रीडितं व्रजवधूभिरिदं च विष्णोः । श्रद्धान्वितोऽनुश्रृणुयादथ वर्णयेद्यः ॥**
भक्तिं परां भगवति प्रतिलभ्य कामं हृद्रोगमाश्वपहिनोत्यचिरेण धीरः ॥
(भाः १०/३३/३९)

vikrīḍitaṁ vraja-vadhūbhir idaṁ cha viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty achireṇa dhīraḥ

(*Bhāg.* 10.33.39)

"A self-controlled person who possesses sincere faith in the divine pastimes transcendentally enjoyed by Lord Kṛṣṇa with the *Gopīs* (*Rāsa-līlā*), and who, having heard those divine pastimes from the lotus mouth of the bona fide Guru constantly sings or narrates their glories—such a person swiftly achieves the most elevated form of pure devotion for the Lord, and is promptly able to ward off the heart disease of lust."

In his writings, Śrīla Jīva Goswāmī has laid stress on the word *dhīra,* meaning 'self-controlled.' To hear these elevated subjects, one must enter into the culture of sense-control, otherwise he will be lost.

नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः । विनश्यत्याचरन्मौढ्याद्यथारुद्रोऽब्धिजं विषम् ॥
(भाः १०/३३/३०)

naitat samācharej jātu, manasāpi hy anīśvaraḥ
vinaśyaty ācharan mauḍhyād, yathārudro 'bdhi-jaṁ viṣam

(*Bhāg.*10.33.30)

"No one should ever even think of imitating this behaviour of the Supreme Lord and the *Gopīs.* If out of gross foolishness anyone tries to imitate the pastimes of the Lord, he will be destroyed, as though imitating Lord Śiva by drinking the poison which arose from the ocean." (It is described in the *Śrīmad Bhāgavatam* that once the demigods and the demons jointly engaged in churning the ocean to produce nectar. Both nectar and poison were produced, and Lord Śiva, by his power, could hold the poison within his throat.)

is most innate and natural, and it does not require any social or scriptural sanction. I say to them, 'You may show formal respect to all these restrictions and live in the society. But from the heart of your heart, you are Mine.' This is the special inspiration and insight I give those devotees (*buddhi-yogam yena mām upayānti te*).

"Externally there are social and scriptural demands, but My position is over and above them. *Veda* is My instruction for the benefit of the masses who have deviated from Me, and society is also under the jurisdiction of those general instructions given to the people by Me. But My divine relationship with everything is intrinsic and independent. It does not require recognition from anyone. Such a relationship is the highest. It is the constant. It supercedes all law and society which are guided by the *Vedas*; rather, all the *Vedas* are searching for such a thing."

Śrutibhir vimṛgyām (*Bhāg.* 10.47.61); *viśeṣa-mṛgya*—the *Vedas* are searching after this ideal divine position. In the section of the *Śrīmad Bhāgavatam* which deals with *Rāsa-līlā,* the *Vedas* are begging forgiveness.

"We are generally supposed to give tidings of You, but we could not describe You as we now experience You here. Now we understand that we have committed an offence, because we could not distribute this *Rāsa-līlā* to the world."

Like signposts, all the revealed scriptures are only showing the direction; but where, how? "We don't know." Only, "He may be available in this direction."

Anywhere and everywhere, everything belongs to Him. For one who knows this, all possibilities of sense pleasure and exploitation are uprooted. For example, an

unmarried woman may have the possibility of being approached by many, but there is less possibility for those who are married, because they are possessed by someone. Similarly, when we are able to know that everything is only for the satisfaction of Kṛṣṇa, then we shall realize that all our exploiting tendencies have vanished forever. Nothing will remain to be utilized for the pleasure of our sense-experience. It will be very deeply felt in our hearts that everything has its existence only for His satisfaction, and there is no room for any other exploitation.

We, too, are included there—our existence is also only for His satisfaction. Everything is meant for His divine pastimes (*līlā*), and there is no possibility for any others' pastimes. All are included in that one *līlā*. Encroachment will disappear when we learn the proper utility of everything. He is the owner, and His ownership is absolute. The scriptures, society, and law designate, "This is yours, that is another's, or that belongs to a third party." This is something like a temporary lease, but the permanent ownership is in all respects with Him. All others—possessor and property, master and servant—are relative, and only sanctioned by Him for the time being. He alone is the absolute owner, possessor and enjoyer. Complete purification of our hearts is possible only when we arrive at such a conclusion. Everyone is thinking of themselves as many masters of many things, but this is all 'heart disease' (*hṛd-rogam*). This is all conceived in a diseased state of consciousness. In a healthy state, when the heart is quite wholesome, we can see the Supreme Whole, and we can see that everything is meant only for His satisfaction.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā [11]

anukampa-artham–Out of compassion; **teṣām eva**–for them; **aham**–I; **ātma-bhāva-sthaḥ**–appearing within their hearts; **nāśayāmi**–destroy; **bhāsvatā jñāna-dīpena**–with the shining lamp of knowledge; **tamaḥ**–the darkness; **ajñāna-jam**–born of ignorance.

11 Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge.

or

11 Being conquered by the love of those devotees who in their unalloyed loving devotion become afflicted by the all-devouring darkness born of their pangs of separation from Me, I illuminate their hearts with My presence, destroying the darkness of their pain of separation.

Commentary

Of the two translations given above, the first is the most general interpretation of this verse. But if we appreciate pure, noncalculative devotion (*jñāna-śūnyā bhakti*), the Lord's statement here may again appear redundant and inconsistent.

When those high devotees are already admitted to be performing continuous and unadulterated service, and even above that, they are situated in the plane of pure love, spontaneous and automatic (*rāga-mārga*), how can it be harmonized that the Lord will now in the last stage

destroy their ignorance (*tamaḥ*) born of misunderstanding (*ajñāna-jam*), by giving them knowledge (*jñāna*)? *Jñāna* is only a cover—a futile, finite conception of the infinite Absolute (*jñāna-karmādy anāvṛtam...bhaktir uttamā*). When they have achieved devotion devoid of the covering of knowledge (*jñāna-śūnyā bhakti*), how will they again have to return to that knowledge (*jñāna*)? In his commentary, Śrīla Viśvanāth Chakravartī Ṭhākur has mentioned that this knowledge is extraordinary (*vilakṣaṇam*), though he did not enter into specific detail. To clarify this point, we have given the following explanation:

Lamentation and delusion are generally known to be symptoms of the mode of ignorance (*tamo-guṇa*). In *jñāna-śūnyā bhakti,* the elevated devotees who take Kṛṣṇa not as the Supreme God, but as a friend, son, husband, or lover, will come to experience lamentation and delusion, but this is only an outward appearance of ignorance. In fact, it is the pain of divine separation. They lament. "Where have You gone?"

In this verse, the Lord's statement, *teṣām evānukampārtham* generally means "Fortunately for them," or, "To favour them (I dispel their darkness, etc.)." But it may also be interpreted, "I want their favour. I aspire for the favour of those devotees of the highest order."

The Lord also says to the *Gopīs* in the *Śrīmad Bhāgavatam* (10.82.44):

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते ।
दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः ॥

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho, bhavatīnāṁ mad-āpanaḥ

"In general, people want devotion to Me to achieve eternal life. To cross the limit of mortality and to have eternal life, they come to Me and worship Me. For these reasons they want My service, but fortunately for you, O *Gopīs,* you have some natural affection towards Me. That will ultimately bring you to Me."

This is the general meaning. However, in *Śrī Chaitanya-charitāmṛta,* Śrīla Kṛṣṇadāsa Kavirāja Goswāmī has drawn out the inner meaning of what Kṛṣṇa is saying to the *Gopīs,* which is just the opposite:

"Through devotion, everyone wants Me to help them attain the highest position of eternal benefit, and if they have a connection with Me, they consider themselves fortunate. But I consider Myself fortunate because I have come in touch with the valuable affection that I found in your hearts. By My fortune, I have got your association."

Therefore, here in *Śrī Gītā,* the Lord is saying, "*Teṣām evānukampārtham*—being conquered by the love of those unalloyed devotees, when I cannot tolerate their pain of separation, I at once come running to satisfy them, and I reveal to them with special light, special consciousness, 'I have returned to you—see Me now.' With powerful brilliance (*jñāna-dīpena*) I show them My presence when they are very much in need of Me, and I relieve their pain of separation."

Ātma-bhāva-sthaḥ: He reveals Himself according to His devotee's divine relationship with Him (*rasa*): to a friend, as a friend; to a mother, as a child; to a wife, as a husband; and to the sweethearts, as a paramour.

After Śrī Chaitanya Mahāprabhu left home and accepted the renounced order of life, *sannyāsa,* mother Śachī could not tolerate the deep separation, and she began to

cry. Śachīdevī was preparing excellent dishes, offering them to the Deity, and weeping. "Where is my Nimāi? He's very fond of these curries—His favourite dishes, and Nimāi is not here." Suddenly, Lord Chaitanya came and began to eat. Śachīdevī exclaimed, "Oh, Nimāi is eating!" and for the time being her separation was relieved. Moments later, she reconsidered, "Did I see Nimāi eating? But He is now a *sannyāsi* in Jagannātha Purī, so how could He have come here? Did I serve Him? There must be a mistake." Then she examined the pots again to see if there was food there. Finding them empty, she began to conjecture whether even a dog or some other animal had come and eaten it. But during that moment, Nimāi had actually come, and mother Śachī saw Him in broad daylight. That illumination is transcendental, and not the 'knowledge' (*jñāna*) that is generally known in our vocabulary.

The acme of theism is *Pārakīya-rasa*. *Pārakīya* means 'another's.' In every divine relationship, the Lord captures all. In the whole of Vṛndāvana where everyone follows the path of love (*rāga-mārga*), this *pārakīya-rasa* is infused. The friends of Kṛṣṇa sometimes say, "Some people say that Kṛṣṇa is a resident of Mathurā. They say He's the son of Vasudeva, and He will soon go to Mathurā. They say He is not our friend! Will we really lose His company? Then how will we be able to live in this jungle and herd the cows?" They experience this apprehension—"We may lose Him at any time." This intensifies their friendly service to Him.

Similarly, Mother Yaśodā thinks, "Some say that Kṛṣṇa is not my son, He's Devakī's son. What is this? I won't admit this. He's my child!" This idea enhances Yaśodā's affection for Kṛṣṇa: "I may lose Him? Then how shall I

live?" Therefore, the *pārakīya-rasa* stresses the rarity of Kṛṣṇa's relationship, because the possibility of losing His company is always in the background. But the highest intensity of service is to be found in the *madhura-rasa* (consorthood) group. In the other *rasas,* there is the idea of suspense that He may 'go away,' but in the consorthood relationship in the divine abode of Vṛndāvana, the consorts cross the direction of the scriptures and the society, which guide everyone to remain as husband and wife (*svakīya*). *Pārakīya* ('another's') has been accepted in the science of devotion as the highest conception, above the socially and scripturally sanctioned *svakīya* ('one's own').

Pārakīya or paramour relationship nourishes the pastimes of Kṛṣṇa by deceiving one who claims ownership over another, such as a husband over a wife, or a parent over a child. The normally accepted relationship of *svakīya* is commonplace, but to cross the jurisdiction of the scriptures and society, as a paramour, means a greater risk as if to commit sin. Thus, this relationship is very rare, and rarity enhances its intensity and value. The idea of deceiving the 'possessor' to favour the 'non-possessor' (in the spiritual sense) is a beautiful, ornamental conception. Actually, in Kṛṣṇa's case there cannot be any state of paramourship, because in truth He is the owner of everything. However, the divine arrangement is fashioned in this way to enhance the devotee's internal devotion for the Lord, just as food appears more tasteful when hunger is present.

In Vaikuṇṭha, the nature of the worship of Lord Viṣṇu is gorgeous, majestic, reverential, and awe-inspiring. But above that, in the highest conception, Godhead is human-like in form and nature. It is stated in *Śrī Chaitanya-charitāmṛta* in the teachings to Sanātana Goswāmī:

কৃষ্ণের যতেক খেলা, সর্ব্বোত্তম নরলীলা,
নরবপু তাহার স্বরূপ ।
গোপবেশ, বেণুকর, নবকিশোর, নটবর,
নরলীলা হয় অনুরূপ ॥
কৃষ্ণের মধুর রূপ শুন সনাতন ।
যে রূপের এক কণ, ডুবায় সব ত্রিভুবন,
সর্ব্বপ্রাণী করে আকর্ষণ ॥

kṛṣṇera yateka khelā, sarvvottama nara-līlā,
nara-vapu tāhāra svarūpa;
gopa-veśa, veṇu-kara, nava-kiśora, naṭavara,
nara-līlā haya anurūpa.
kṛṣṇera madhura-rūpa śuna sanātana:
ye rūpera eka kaṇa, ḍubāya saba tribhuvana,
sarvva-prāṇī kare ākarṣaṇa.

"The highest form of Godhead is Kṛṣṇa, who plays in His eternal divine pastimes like a human being. An ever-youthful cowherd boy of Vṛndāvana, the best of dancers, He enjoys His pastimes, always playing His flute. His beauty is so charming and sweet that the whole universe is flooded by even the tiniest atom of it, and all beings are attracted irresistibly to Him."

He is approachable by all. We can find God nearest of all—in a human feature. It has been explained how Kṛṣṇa's form of human feature is the highest form of the Absolute, according to the calculation of ecstasy (*rasa*), which is the common standard of measurement of the whole scope of the Infinite. By the development of *śānta-*, *dāsya-*, *sakhya-*, *vātsalya-*, and *madhura-*, and then *pārakīya-rasa* (tranquillity, servitude, friendship, parenthood, consorthood, and then paramour relationship), this is scientifically proven, without whimsical or

अर्जुन उवाच ।
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

arjuna uvācha
paraṁ brahma paraṁ dhāma, pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam, ādi-devam ajaṁ vibhum [12]
āhus tvām ṛṣayaḥ sarve, devarṣir nāradas tathā
asito devalo vyāsaḥ, svayaṁ chaiva bravīṣi me [13]

arjunaḥ uvācha–Arjuna said: (**ahaṁ manye**)–I accept; **bhavān**–Your Grace; **param brahma**–as the supreme Brahman, directly the Supreme Lord; **param dhāma**–the supreme Śyāmasundara form, the supreme refuge; **paramam**–the supreme; **pavitram**–anctifier, saviour. **sarve**–All; **ṛṣayaḥ**–the sages; **deva-ṛṣiḥ nāradaḥ**–Nārada Muni, the saint among the gods; **asitaḥ**–Asita; **devalaḥ**–Devala; **tathā vyāsaḥ**–and the great sage Vyāsa; **āhuḥ**–call; **tvām**–You; **śāśvatam puruṣam**–the eternal Personality; **divyam**–the self-manifest; **ādi-devam**–the original Lord; **ajam**–the birthless; **vibhum**–the all-pervading Lord, the fountain-head of all opulences; **cha svayam eva**–and You, Yourself; **bravīṣi me**–are now declaring this to me.

blind faith. If we follow the line of *Rūpānuga-bhajana* (devotion following the line of Śrīla Rūpa Goswāmī) which originates from Śrī Chaitanyadeva, this scientific basis can be appreciated. The previous *Āchāryas* have left comprehensive teachings for us on how to follow, conceive and attain all these things.

12,13 Arjuna said: O Lord, You are the supreme Brahman, the supreme shelter and the supreme saviour. All the prominent sages such as Devarṣi Nārada, Asita, Devala and Vyāsa have described You as the self-manifest, eternal Supreme Person, the fountain-head of all opulences and the root of all existence from whose divine play everything emanates. And now You are personally declaring this to be the truth.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

---

sarvam etad ṛtaṁ manye, yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ, vidur devā na dānavāḥ [14]

svayam evātmanātmānaṁ, vettha tvaṁ puruṣottama
bhūta-bhāvana bhūteśa, deva-deva jagat-pate [15]

vaktum arhasy aśeṣeṇa, divyā hy ātma-vibhūtayaḥ
yābhir vibhūtibhir lokān, imāṁs tvaṁ vyāpya tiṣṭhasi [16]

(**he**) **keśava**–O Keśava; (**aham**) **manye**–I accept **ṛtam**–as factual; **sarvam etat**–all; **yat vadasi**–You have told; **mām**–me. (**he**) **bhagavan**–O Lord; **hi**–indeed; **na devāḥ na dānavāḥ**–neither the demigods nor the demons; **viduḥ**–know; **te**–Your; **vyaktim**–personality in full.

(**he**) **puruṣottama**–O Supreme Person; (**he**) **bhūta-bhāvana**–O universal father; (**he**) **bhūta-īśa**–O Lord of all beings; (**he**) **deva-deva**–O God of the gods; (**he**) **jagat-pate**–O Jagannātha, Lord of the universe; **eva**–only; **tvam**–You; **svayam**–Yourself; **vettha**–know; **ātmānam**–Yourself; **ātmanā**–by Yourself–by Your own potency.

hi (**tvam**) **vaktum arhasi**–You may kindly describe; **aśeṣeṇa**–elaborately; (**tāḥ**)–those; **divyāḥ**–divine; **ātma-vibhūtayaḥ**–personal opulences; **yābhiḥ vibhūtibhiḥ**–by which opulences; **tvam**–You; **tiṣṭhasi**–are present; **vyāpya**–pervading; **imān lokān**–all these worlds.

---

14 O Keśava, I fully accept all that You have said. O Lord, indeed neither demigods nor demons know Your personality in full.

15 O Supreme Person, universal father, Lord of all beings, God of the gods, Lord of the universe! Only You can know Yourself, by Your own divine potency.

16 Please describe to me in full Your personal opulences by which You pervade all these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

---

kathaṁ vidyām ahaṁ yogiṁs, tvāṁ sadā parichintayan
keṣu keṣu cha bhāveṣu, chintyo 'si bhagavan mayā [17]
vistareṇātmano yogaṁ, vibhūtiṁ cha janārdana
bhūyaḥ kathaya tṛptir hi, śṛṇvato nāsti me 'mṛtam [18]

śrī-bhagavān uvācha

hanta te kathayiṣyāmi, divyā hy ātma-vibhūtayaḥ
prādhānyataḥ kuru-śreṣṭha, nāsty anto vistarasya me [19]

(**he**) **yogin**–O Lord of Yoga-māyā, Lord of divine potency; (**he**) **bhagavan**–O Supreme Lord; **katham**–how can; **aham**–I; **sadā**–be constantly; **parichintayan**–absorbed in thought; **tvām**–of You; **vidyām**–know; (**tvām**)–You; **cha**–and; **keṣu keṣu bhāveṣu**–in which forms; **asi**–are; (**tvam**)–You; **chintyaḥ**–to be thought of; **mayā**–by me?

(**he**) **janārdana**–O Janārdana; **kathaya**–please describe; **bhūyaḥ**–again; **vistareṇa**–in detail; **ātmanaḥ yogam**–the process of devotional union with You (*bhakti-yoga*)**;** **vibhūtim cha**–and Your opulences; **hi**–since; **śṛṇvataḥ**–hearing; **amṛtam**–Your ambrosial words; **me**–my; **tṛptiḥ**–satiation; **na asti**–does not occur.

śrī-bhagavān uvācha–The Supreme Lord said: **hanta kuru-śreṣṭha**–O best of the Kurus; **kathayiṣyāmi**–I will tell; **te**–you; **prādhānyataḥ**–the principal; **divyāḥ**–transcendental; **ātma-vibhūtayaḥ**–personal opulences, manifest by My divine potency; **hi**–since; **na asti**–there is no; **antaḥ**–end; **vistarasya me**–to the expanse of My glories.

---

17 O Lord of divine potency, how can I be constantly absorbed in thought of You, how can I know You, and in which forms should I think of You?

18 O Janārdana, please again describe in detail Your opulences and the path of devotion for You, for I never tire of hearing Your ambrosial words.

19 The Supreme Lord said: O Arjuna, best of the Kurus, My glories are unlimited, so I shall tell you of My

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥
आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥
वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

aham ātmā guḍākeśa, sarva-bhūtāśaya-sthitaḥ
aham ādiś cha madhyaṁ cha, bhūtānām anta eva cha [20]
ādityānām ahaṁ viṣṇur, jyotiṣāṁ ravir aṁśumān
marīchir marutām asmi, nakṣatrāṇām ahaṁ śaśī [21]
vedānāṁ sāma-vedo 'smi, devānām asmi vāsavaḥ
indriyāṇāṁ manaś chāsmi, bhūtānām asmi chetanā [22]

(**he**) **guḍākeśa**–O Arjuna; **aham ātmā**–I am the Supersoul; **sarva-bhūta-āśaya-sthitaḥ**–situated within the heart of all beings; **cha eva**–and; **aham ādiḥ**–I am the beginning; **madhyam cha**–middle; **antaḥ cha**–and end; **bhūtānām**–of all beings.

ādityānām–Of the twelve Ādityas; **aham asmi viṣṇuḥ**–I am the Āditya known as Viṣṇu. **jyotiṣām**–Of the luminaries; **aham** (**asmi**)–I am; **aṁśumān**–the blazing; **raviḥ**–sun; **marutām**–Of the Vāyu demigods; **marīchiḥ**–(I am) the Vāyu known as Marīchi; **nakṣatrāṇām**–and of the stars; **śaśī**–(I am) the moon.

vedānām–Of the *Vedas*; (**aham**) **asmi**–I am; **sāma-vedaḥ**–the *Sāma-veda.* **devānām**–Of the demigods; (**aham**) **asmi**–I am; **vāsavaḥ**–Indra. **indriyāṇām**–Of the senses; (**aham**) **asmi**–I am; **manaḥ**–the mind; **cha**–and; (**aham**) **asmi**–I am; **chetanā**–the life; **bhūtānām**–of all that lives.

principal transcendental opulences, manifest in this world by My divine potency.

20 O conqueror of sleep, I am the Supersoul within the hearts of all beings, and I am their beginning, middle and end.

21 Of the twelve Ādityas I am Viṣṇu; of the luminaries I am the radiant sun; of the Vāyus I am Marīchī, of stars I am the moon.

22 Of the *Vedas,* I am Sāma-veda; of the demigods I am Indra; of the senses I am the mind, and I am the life of all that lives.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥
पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥
महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

rudrāṇāṁ śaṅkaraś chāsmi, vitteśo yakṣa-rakṣasām
vasūnāṁ pāvakaś chāsmi, meruḥ śikhariṇām aham [23]
purodhasāṁ cha mukhyaṁ māṁ, viddhi pārtha bṛhaspatim
senānīnām ahaṁ skandaḥ, sarasām asmi sāgaraḥ [24]
maharṣīṇāṁ bhṛgur ahaṁ, girām asmy ekam akṣaram
yajñānāṁ japa-yajño 'smi sthāvarāṇāṁ himālayaḥ [25]

rudrāṇām–Of the eleven Rudras; **aham asmi**–I am; **śaṅkaraḥ**–Śiva; **cha**–and; **yakṣa-rakṣasām**–of the Yakṣas and Rākṣasas; (**aham**) **asmi**–I am; **vitta-īśaḥ**–Kubera. **vasūnām**–Of the eight Vasus; **pāvakaḥ**–(I am) Agni; **cha**–and; **śikhariṇām**–of the mountains; **meruḥ**–(I am) Sumeru.

(**he**) **pārtha**–O Pārtha; **viddhi**–know; **mām**–Me; **bṛhaspatim**–as Bṛhaspati; **mukhyam purodhasām**–the chief among priests engaged in sacrifice. **senānīnām**–Of generals; **aham asmi**–I am; **skandaḥ**–Kārtikeya; **cha**–and; **sarasām**–among reservoirs; **sāgaraḥ**–(I am) the ocean.

mahā-ṛṣīnām–Of great sages; **aham asmi**–I am; **bhṛguḥ**–Bhṛgu. **girām**–Of sound vibrations; (**aham**) **asmi**–I am; **ekam akṣaram**–the *praṇava* monosyllable, Oṁkāra. **yajñānām**–Of all types of sacrifices; (**aham**) **asmi**–I am; **japa-yajñaḥ**–sacrifice in the form of meditative chanting of the holy names; (**cha**)–and; **sthāvarāṇām**–of the immovable; **himālayaḥ**–(I am) the Himālayas.

23 Of the eleven Rudras I am Śaṅkara, and of the Yakṣas and Rākṣasas I am Kubera. Of the eight Vasus I am Agni, and of mountains I am Sumeru.

24 O Pārtha, you should know Me as the chief of priests, Bṛhaspati; of generals I am Kārtikeya, and of reservoirs I am the ocean.

25 Of great sages, I am Bhṛgu; of sound vibrations, I am Oṁ; of all sacrifices, I am the chanting of the holy names; and of the immovable, I am the Himālayas.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥

aśvatthaḥ sarva-vṛkṣāṇāṁ, devarṣīṇāṁ cha nāradaḥ
gandharvāṇāṁ chitrarathaḥ, siddhānāṁ kapilo muniḥ [26]
uchchaiḥśravasam aśvānāṁ, viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇāṁ, narāṇāṁ cha narādhipam [27]
āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk
prajanaś chāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ [28]

sarva-vṛkṣāṇām–Of all trees; **aśvatthaḥ**–(I am) the Aśvattha tree; **deva-ṛṣīṇām**–of godly sages; **nāradaḥ**–(I am) Nārada Muni. **gandharvāṇām**–Of Gandharvas; **chitrarathaḥ**–(I am) Chitraratha; **cha**–and; **siddhānām**–of perfected beings; **kapilaḥ muniḥ**–(I am) the sage Kapila.

aśvānām–Of horses; **viddhi**–know; **mām uchchaiḥ-śravasam**–Me as Uchchaiḥśravā; **amṛta-udbhavam**–who was born of the churning of nectar; **gaja-indrāṇām**–Of elephants; **airāvatam**–(I am) Airāvata; **cha**–and; **narāṇām**–among men; **nara-adhipam**–(I am) the king.

āyudhānām–Of weapons; **aham asmi**–I am; **vajram**–the thunderbolt, the weapon of Lord Indra. **dhenūnām**–Of cows; (**aham**) **asmi**–I am; **kāma-dhuk**–the desire-fulfilling cow. (**kandarpāṇām**)–Of cupids; (**aham**) **asmi**–I am; **prajanaḥ**–the progenitor; **kandarpaḥ**–Cupid; **cha**–and; **sarpāṇām**–of single-headed venomous snakes; **vāsukiḥ**–(I am) Vāsuki, the king of snakes.

26 I am the Aśvattha among trees, Nārada of godly sages, Chitraratha of heavenly singers, and Kapila Muni of perfected beings.
27 Among horses know Me as Uchchaiḥśravā, who was born of nectar; know Me as Airāvata among elephants, and king among men.
28 Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am the progenitor, and of one-headed venomous snakes I am Vāsuki, the king of snakes.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥
पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

anantaś chāsmi nāgānāṁ, varuṇo yādasām aham
pitṝṇām aryamā chāsmi, yamaḥ saṁyamatām aham [29]
prahlādaś chāsmi daityānāṁ, kālaḥ kalayatām aham
mṛgāṇāṁ cha mṛgendro 'haṁ, vainateyaś cha pakṣiṇām [30]
pavanaḥ pavatām asmi, rāmaḥ śastra-bhṛtām aham
jhaṣāṇāṁ makaraś chāsmi, srotasām asmi jāhnavī [31]

nāgānām–Of the multi-headed non-poisonous serpents; **aham asmi**–I am; **anantaḥ**–the divine serpent Ananta; **cha**–and; **yādasām**–of aquatics; **aham asmi**–I am; **varuṇaḥ**–Varuṇadeva. **pitṝṇām**–Of the deified ancestors; **aryamā**–(I am) Aryamā; **cha**–and; **saṁyamatām**–among chastisers; **yamaḥ**–Yamarāja.

daityānām–Of the descendents of Diti; **aham asmi**–I am; **prahlādaḥ**–Prahlāda; **kalayatām cha**–and of subduers; **aham** (**asmi**)–I am; **kālaḥ**–time; **cha**–and; **mṛgāṇām**–of animals; **mṛga-indraḥ**–the lion; **cha**–and; **pakṣiṇām**–of birds; **vainateyaḥ**–Garuḍa.

pavatām–Of sanctifiers or of the rapid; **aham asmi**–I am; **pavanaḥ**–wind. **śastra-bhṛtām**–Of weapon-wielding heroes; (**aham**) **asmi**–I am; **rāmaḥ**–Lord Paraśurāma. **jhaṣāṇām**–Among fish; (**aham**) **asmi**–I am; **makaraḥ**–the shark; **cha**–and; **srotasām**–of rivers; **jāhnavī**–(I am) the Jāhnavī, the Ganges.

29 Of the multi-headed non-poisonous serpents I am the Ananta-nāga, and of aquatics I am Varuṇadeva. Of the deified ancestors I am Aryamā, and of ministers I am Yamarāja, the lord of punishment.

30 Of the Daityas I am Prahlāda, and of subjugators I am time. Of animals I am the lion, and of birds I am Garuḍa.

31 Of sanctifiers I am the wind; of weapon-wielding heros I am Lord Paraśurāma; among fish I am the shark, and of rivers I am the Ganges.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥
अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

sargāṇām ādir antaś cha, madhyaṁ chaivāham arjuna
adhyātma-vidyā vidyānāṁ, vādaḥ pravadatām aham [32]
akṣarāṇām akāro 'smi, dvandvaḥ sāmāsikasya cha
aham evākṣayaḥ kālo, dhātāhaṁ viśvato-mukhaḥ [33]
mṛtyuḥ sarva-haraś chāham, udbhavaś cha bhaviṣyatām
kīrtiḥ śrīr vāk cha nārīṇāṁ, smṛtir medhā dhṛtiḥ kṣamā [34]

(**he**) **arjuna**–O Arjuna; **sargāṇām**–of the manifest; **aham eva ādiḥ**–I am the beginning; **antaḥ**–end; **madhyam cha**–and middle. **vidyānām**–Of knowledge; **adhyātma-vidyā**–(I am) self-knowledge; **cha**–and; **aham vādaḥ**–I am the philosophy; **pravadatām**–of philosophers.

akṣarāṇām–Of letters; **aham asmi**–I am; **a-kāraḥ**–the letter 'a'; **cha**–and; **sāmāsikasya**–of compound words; **dvandvaḥ**–(I am) the dual compound word. **aham eva akṣayaḥ kālaḥ**–I alone am the eternal time flow; (**sraṣṭrām cha**)–and of creators; **viśvataḥ mukhaḥ**–four-headed; **dhātā**–Lord Brahmā.

(**haraṇa-kāriṇām**)–Of plunderers; **aham mṛtyuḥ**–I am death; **sarva-haraḥ**–the vanquisher of all; **cha**–and; **bhaviṣyatām**–of the predestined six transformations of the living beings; **udbhavaḥ**–(I am) the first, as birth; **cha**–and; **nārīṇām**–of feminine qualities; **kīrtiḥ**–fame; **śrīḥ**–beauty; **vāk**–perfect speech; **smṛtiḥ**–rememberance; **medhā**–intelligence (regarding scriptural wisdom); **dhṛtiḥ**–patience; **cha**–and; **kṣamā**–forgiveness (or the seven wives of Dharma).

32 O Arjuna, of all that is manifest I am the beginning, middle and end. Of all wisdom I am self-knowledge, and I am the philosophy of philosophers.
33 Of the primary letters of the alphabet I am the letter 'a,' and of compound words I am the dual. I alone am the endless flow of time, and of universal creators I am the four-headed Lord Brahmā.
34 Of plunderers I am all-devouring death, and of the predestined six transformations I am birth, the foremost.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥
वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशनाः कविः ॥३७॥

bṛhat-sāma tathā sāmnāṁ, gāyatrī chhandasām aham
māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākaraḥ [35]
dyūtaṁ chalayatām asmi, tejas tejasvinām aham
jayo 'smi vyavasāyo 'smi, sattvaṁ sattvavatām aham [36]
vṛṣṇīnāṁ vāsudevo 'smi, pāṇḍavānāṁ dhanañjayaḥ
munīnām apy ahaṁ vyāsaḥ, kavīnām uśanāḥ kaviḥ [37]

sāmnām–Of all the *mantras* in the *Sāma-veda*; **bṛhat-sāma**–(I am) the *mantra* prayer to Lord Indra; **tathā**–and; **chhandasām**–of metrical *mantras*; **aham gāyatrī**–I am the Gāyatrī *mantra*. **māsānām**–Of the months; **aham mārga-śīrṣaḥ**–I am the month Agrahāyaṇa, the month of harvest (mid-November to mid-December). (**cha**)–And; **ṛtūnām**–of the seasons; **kusuma-ākaraḥ**–(I am) spring.

chhalayatām–Of cheats; **aham asmi**–I am; **dyūtam**–gambling. **tejasvinām**–Of the splendid; **aham asmi**–I am; **tejaḥ**–splendour. **asmi**–(I) am; **jayaḥ**–victory; **vyavasāyaḥ**–perseverance; (**cha**)–and; **sattvam**–the power of truth; **sattva-vatām**–of the truthful.

vṛṣṇīnām–Of the Yādavas; **aham asmi**–I am; **vāsudevaḥ**–Vāsudeva; **pāṇḍavānām**–of the Pāṇḍavas; **dhanañjayaḥ**–Arjuna; **munīnām**–of the sages; **vyāsaḥ**–Vyāsadeva; **api**–and; **kavīnām**–of knowers of the scriptures; **uśanāḥ kaviḥ**–Paṇḍita Śukrāchārya.

Of the feminine qualities I am fame, beauty, perfect speech, remembrance, intelligence, patience and forgiveness—the seven wives of Dharma.

35 Of all the *mantras* in the *Sāma-veda* I am the Bṛhat-sāma prayer to Lord Indra, and of metrical *mantras* I am the holy Gāyatrī *mantra*. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am flower-bearing spring.

36 I am the gambling of cheats, and the glory of the glorious. I am victory, I am perseverance, and I am the power of truth of the honest.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥
यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥
नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

daṇḍo damayatām asmi, nītir asmi jigīṣatām
maunaṁ chaivāsmi guhyānāṁ, jñānaṁ jñānavatām aham [38]
yach chāpi sarva-bhūtānāṁ, bījaṁ tad aham arjuna
na tad asti vinā yat syān, mayā bhūtaṁ charācharam [39]
nānto 'sti mama divyānāṁ, vibhūtīnāṁ parantapa
eṣa tūddeśataḥ prokto, vibhūter vistaro mayā [40]

damayatām–Of law enforcers; **aham asmi**–I am; **daṇḍaḥ**–punishment. **jigīṣatām**–Of those desiring to conquer; (**aham**) **asmi**–I am; **nītiḥ**–political wisdom. **guhyānām**–Of all secrets; (**aham**) **asmi**–I am; **maunam**–silence; **cha**–and; **jñāna-vatām**–of the learned; **jñānam eva**–(I am) knowledge.

(**he**) **arjuna**–O Arjuna; **cha**–and; **yat**–whatever is; **bījam**–the seed; **sarva-bhūtānām**–of all beings; **aham tat api**–I am that. **yat tat syāt**–Whatever may exist; **chara-acharam**–moving and stationary; **na asti**–there is no; **bhūtam**–existence; **mayā vinā**–without Me.

(**he**) **parantapa**–O chastiser of the enemy; **na asti**–there is no; **antaḥ**–end; **mama divyānām vibhūtīnām**–of My divine opulences; **eṣaḥ tu**–so; **uddeśataḥ**–an indication; **vistaraḥ**–of the expanse; **vibhūteḥ**–of these opulences; **proktaḥ**–has been mentioned; **mayā**–by Me.

37 Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the sages I am Vyāsadeva, and of knowers of the scriptures I am Śukrāchārya.

38 I am the punishment meted out by the enforcers of the law, I am the political wisdom of those desiring to conquer. I am the silence of all secrets, I am the wisdom of the wise.

39 O Arjuna, whatever is considered the origin of all beings, I am that. Nothing, whether stationary or moving, can exist without Me.

40 O conqueror of the enemy, My divine glories have no end. I have given you but an indication of them.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥४१॥
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे विभूतियोगो नाम दशमोऽध्यायः ॥१०॥

yad yad vibhūtimat sattvaṁ, śrīmad ūrjitam eva vā
tat tad evāvagachchha tvaṁ, mama tejo 'ṁśa-sambhavam [41]
athavā bahunaitena, kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat [42]

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde vibhūti-yogo nāma daśamo 'dhyāyaḥ [10]

yat yat eva–Of each and every; **vibhūtimat**–magnificent; **śrīmat**–beautiful; **vā**–or; **ūrjitam**–glorious; **sattvam**–existence; **tvam**–you; **ava-gachchha eva**–should know; **tat tat**–each of them; **aṁśa-sambhavam**–as born of a portion; **mama tejaḥ**–of My power.

(**he**) **arjuna**–O Arjuna; **athavā**–however; **tava kim**–what is your need; **jñātena**–of knowing; **etena**–this; **bahunā**–elaborately? **viṣṭabhya**–Supporting; **idam**–this; **kṛtsnam**–entire; **jagat**–universe; **aham sthitaḥ**–I am situated; **eka-aṁśena**–in My fractional expansion as the Supersoul of material nature–Mahā-Viṣṇu or Kāraṇārṇavaśāyī Viṣṇu.

41 Know for certain that whatever is magnificent, beautiful or glorious is born of but a fraction of My power.
42 But, O Arjuna, what is the need of elaborating further on My opulences? I support this entire universe in My fractional expansion as the Supersoul of material nature.

End of Chapter Ten, The Divine Glories of the Lord,

from the conversation of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

एकादशोऽध्यायः

CHAPTER ELEVEN

Viśva-rūpa-darśana-yoga

The Vision of the Universal Form

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥
भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥
एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

arjuna uvācha

mad-anugrahāya paramaṁ, guhyam adhyātma-saṁjñitam
yat tvayoktaṁ vachas tena, moho 'yaṁ vigato mama [1]
bhavāpyayau hi bhūtānāṁ, śrutau vistaraśo mayā
tvattaḥ kamala-patrākṣa, māhātmyam api chāvyayam [2]
evam etad yathāttha tvam, ātmānaṁ parameśvara
draṣṭum ichchhāmi te rūpam, aiśvaraṁ puruṣottama [3]

arjunaḥ uvācha–Arjuna said: **ayam**–this; **mama mohaḥ**–ignorance of mine, about You; **vigataḥ**–has been dispelled; **tena**–by that; **paramam**–most; **guhyam**–secret; **vachaḥ**–revelation; **adhyātma-saṁjñitam**–pertaining to the divine glories of Your Supreme Self; **yat**–as; **uktam**–described; **tvayā**–by You; **mat-anugrahāya**–out of Your mercy for me.

(**he**) **kamala-patra-akṣa**–O Lord Kṛṣṇa, whose eyes are like the petals of a lotus flower; **hi**–certainly; **vistaraśaḥ**–elaborately; **bhava-apyayau**–the manifestation and withdrawal; **bhūtānām**–of all beings; **śrutau**–has been heard; **mayā**–by me; **tvattaḥ**–from You; **cha**–and; (**tava**)–Your; **avyayam**–inexhaustible; **māhātmyam**–glories; **api**–too; (**śrutam**)–have been heard.

(**he**) **parama-īśvara**–O Supreme Lord; **yathā**–as; **tvam**–You; **āttha**–have spoken; **ātmānam**–of the glories pertaining to Yourself; **evam**–such; **etat**–is so; (**tathāpi**)–yet; (**he**) **puruṣa-uttama**–O Supreme Person; (**aham**) **ichchhāmi**–I wish; **draṣṭum**–to see; **te**–Your; **aiśvaram**–glorious; **rūpam**–form.

1 Arjuna said: By Your grace, You have revealed Your hidden treasure to me, and my ignorance of Your Supreme Self has been dispelled.

2 O beautiful lotus-eyed Lord, I have heard Your elaborate description of the manifestation and dissolution of the living beings, and I have also heard Your description of Your inexhaustible glories.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥
पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

---

manyase yadi tach chhakyaṁ, mayā draṣṭum iti prabho
yogeśvara tato me tvaṁ, darśayātmānam avyayam [4]

śrī-bhagavān uvācha

paśya me pārtha rūpāṇi, śataśo 'tha sahasraśaḥ
nānā-vidhāni divyāni, nānā-varṇākṛtīni cha [5]

paśyādityān vasūn rudrān, aśvinau marutas tathā
bahūny adṛṣṭa-pūrvāṇi, paśyāścharyāṇi bhārata [6]

(**he**) **prabho**–O Lord; **yadi**–if; **manyase iti**–You consider; **tat**–that; **śakyam draṣṭum**–is possible to be seen; **mayā**–by me; **tataḥ**–then; (**he**) **yoga-īśvara**–O all-powerful one; **tvam**–You; **darśaya**–please reveal; **avyayam ātmānam**–Your imperishable Self; **me**–to me.

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **pārtha**–O Pārtha; **paśya**–see; **me**–My; **śataśaḥ**–hundreds; **atha sahasraśaḥ**–of thousands of; **divyāni**–divine; **rūpāṇi**–forms; **nānā-vidhāni**–of many kinds; **nānā-varṇa-ākṛtīni cha**–and many colours and shapes.

(**he**) **bhārata**–O descendant of Bharata; **paśya**–see; **ādityān**–the twelve Ādityas; **vasūn**–the eight Vasus; **rudrān**–the eleven Rudras; **aśvinau**–the Aśvinī twins; **tathā marutaḥ**–and the forty-nine Vāyus. **paśya**–See; **bahūni**–many; **āścharyāṇi**–wondrous forms; **adṛṣṭa-pūrvāṇi**–hitherto unseen.

---

3 O Lord, You have perfectly described Your Supreme Self. Yet, O Puruṣottama, I wish to see this glorious form of Yours.

4 O Yogeśvara, I implore Thee, if You consider it possible for me to see it, please reveal Your imperishable form to me.

5 The Supreme Lord said: O Pārtha, behold My innumerable divine forms of many kinds, colours and shapes.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥
न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

संजय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

---

ihaikasthaṁ jagat kṛtsnaṁ, paśyādya sa-charācharam
mama dehe guḍākeśa, yach chānyad draṣṭum ichchhasi [7]
na tu māṁ śakyase draṣṭum, anenaiva sva-chakṣuṣā
divyaṁ dadāmi te chakṣuḥ, paśya me yogam aiśvaram [8]

sañjaya uvācha

evam uktvā tato rājan, mahā-yogeśvaro hariḥ
darśayāmāsa pārthāya, paramaṁ rūpam aiśvaram [9]

(**he**) **guḍākeśa**–O conqueror of sleep; **kṛtsnam**–the whole; **jagat**–universe; **sa-chara-acharam**–including moving and stationary beings; **eka-stham**–is situated in one place; **iha dehe**–in this form; **mama**–of Mine; **cha**–and; **yat**–whatever; **anyat**–else; (**tvam**)–you; **ichchhasi**–wish; **draṣṭum**–to see; **paśya**–see; (**tadapi**)–that too; **adya**–today.

tu–But; **anena**–with these; **sva-chakṣuṣā eva**–present eyes of yours; (**tvam**)–you; **na śakyase**–cannot; **draṣṭum**–see; **mām**–Me. **dadāmi**–(So) I give; **te**–you; **divyam**–divine; **chakṣuḥ**–eyes. **paśya**–Behold; **me**–My; **aiśvaram**–opulences; **yogam**–of divine potency.

sañjayaḥ uvācha–Sañjaya said: (**he**) **rājan**–O King Dhṛtarāṣṭra; **uktvā**–speaking; **evam**–in this way; **mahā-yoga-īśvaraḥ**–the omnipotent Supreme Lord; **hariḥ**–Śrī Kṛṣṇa; **tataḥ**–then; **darśayāmāsa**–revealed; **paramam**–His almighty; **aiśvaram**–magnificent; **rūpam**–form; **pārthāya**–to Arjuna.

---

6 O Bhārata, behold the gods—Ādityas, Vasus, Rudras, Aśvinī-kumāras and Vāyus. Behold many wondrous forms, hitherto unseen.

7 O vigilant Arjuna, behold in one place, in this form of Mine, the whole universe of moving and stationary beings, or anything else you desire to see.

8 But you cannot see Me with these eyes, so I give you divine vision. Behold My divine opulences.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

aneka-vaktra-nayanam, anekādbhuta-darśanam
aneka-divyābharaṇaṁ, divyānekodyatāyudham [10]
divya-mālyāmbara-dharaṁ, divya-gandhānulepanam
sarvāścharyamayaṁ devam, anantaṁ viśvato-mukham [11]
divi sūrya-sahasrasya, bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād, bhāsas tasya mahātmanaḥ [12]

(**hariḥ**)–The Supreme Lord; (**rūpaṁ darśayāmāsa**)–revealed His form; **aneka-vaktra-nayanam**–of many mouths and eyes; **aneka-adbhuta-darśanam**–many wonders; **aneka-divya-ābharaṇam**–many effulgent ornaments; **divya-aneka-udyata-āyudham**–and many raised gleaming weapons; **divya-mālya-ambara-dharam**–resplendently garlanded and dressed; **divya-gandha-anulepanam**–anointed with celestial fragrances; **sarva-āścharya-mayam**–all-wonderful; **anantam**–unlimited; **devam**–effulgent; **viśvataḥ-mukham**–and facing all directions of the universe.

yadi–If; **yugapat**–simultaneously; **bhāḥ**–the effulgence; **sūrya-sahasrasya**–of a thousand suns; **utthitā bhavet**–appeared; **divi**–in the sky; (**tarhi**)–then; **syāt**–perhaps; **sā**–that; **sadṛśī**–might resemble; **bhāsaḥ**–the effulgence; **tasya mahā-ātmanaḥ**–of this supreme universal form.

9 Sañjaya said: O King Dhṛtarāṣṭra, speaking thus to Arjuna, the omnipotent Supreme Lord Śrī Hari revealed His magnificent, almighty form.

10, 11 The Lord revealed His effulgent, omnipresent, all-wonderful universal form of many mouths and eyes, many marvels, effulgent dress and garlands, anointed with celestial fragrances, many dazzling ornaments and gleaming upraised weapons.

12 The brilliance of a thousand suns appearing simultaneously in the sky might resemble the effulgence of this great universal form of the Lord.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥
ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

tatraika-sthaṁ jagat kṛtsnaṁ, pravibhaktam anekadhā
apaśyad deva-devasya, śarīre pāṇḍavas tadā [13]
tataḥ sa vismayāviṣṭo, hṛṣṭa-romā dhanañjayaḥ
praṇamya śirasā devaṁ, kṛtāñjalir abhāṣata [14]

arjuna uvācha

paśyāmi devāṁs tava deva dehe
sarvāṁs tathā bhūta-viśeṣa-saṅghān
brahmāṇam īśaṁ kamalāsana-stham
ṛṣīṁś cha sarvān uragāṁś cha divyān [15]

tadā–Then; **tatra**–there on the battlefield; **pāṇḍavaḥ**–Arjuna; **apaśyat**–saw; **śarīre**–in the body; **deva-devasya**–of the God of gods; **kṛtsnam**–the entire; **jagat**–universe; **eka-stham**–situated in one; **aneka-dhā**–variously; **pravibhaktam**–divided.

tataḥ–After that; (**san**)–being; **vismaya-āviṣṭaḥ**–astonished; **hṛṣṭa-romāḥ**–with body hairs standing on end; **saḥ dhanañjayaḥ**–Arjuna; **praṇamya**–offering obeisances; **śirasā**–with bowed head; **devam**–unto Lord Kṛṣṇa; **abhāṣata**–spoke; **kṛta-añjaliḥ**–placing his palms together in prayer.

arjunaḥ uvācha–Arjuna said: (**he**) **deva**–O Lord; (**aham**) **paśyāmi**–I see; **tava dehe**–within Your body; **sarvān**–all; **devān**–the demigods; **tathā**–and; **bhūta-viśeṣa-saṅghān**–all species of life; **sarvān**–all; **divyān ṛṣīn**–the celestial sages; **uragān**–and serpents; **īśam cha**–and Mahādeva, Lord Śiva; **brahmāṇam cha**–and Lord Brahmā, too; **kamala-āsana-stham**–seated on the lotus flower.

13 In that moment, there on the battlefield, Arjuna saw the entire multi-faceted universe in one, within the body of Lord Śrī Kṛṣṇa, the Supreme God of gods.

14 Astonished, the hairs of his body standing on end, Arjuna bowed his head in obeisance to Lord Kṛṣṇa. Placing his palms together, he prayed.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥१६॥
किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

aneka-bāhūdara-vaktra-netraṁ
paśyāmi tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punas tavādiṁ
paśyāmi viśveśvara viśva-rūpa [16]

kirīṭinaṁ gadinaṁ chakriṇaṁ cha
tejorāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirīkṣyaṁ samantād
dīptānalārka-dyutim aprameyam [17]

(**he**) **viśva-īśvara**–O Lord of the universe; (**he**) **viśva-rūpa**–O universal form; (**aham**) **paśyāmi**–I see; **tvām**–You; **ananta-rūpam**–of infinite form; **sarvataḥ**–in all directions; **aneka-bāhu-udara-vaktra-netram**–with Your many arms, bellies, mouths and eyes. **punaḥ**–Yet; (**aham**) **paśyāmi**–I see; **na ādim**–no beginning; **na madhyam**–no middle; **na antam**–and no end; **tava**–of You.

(**aham**) **paśyāmi**–I see; **tvām**–You; **samantāt**–everywhere; **kirīṭinam**–with crown; **gadinam**–club; **cha**–and; **chakriṇam**–disc; **tejaḥ-rāśim**–a mass of effulgence; **sarvataḥ dīptimantam**–illuminating all; **dipta-anala-arka-dyutim**–like the blazing fire of the sun; **durnirīkṣyam**–difficult to behold; **aprameyam**–and incomprehensible.

15 Arjuna said: O Lord, I see within Your body the demigods, all species of life, the celestial sages and serpents, Mahādeva, and Lord Brahmā seated on the lotus flower.

16 O Lord of the universe, O universal form, in all directions I see Your infinite form of many arms, bellies, mouths and eyes. I see no beginning, middle or end of You.

17 I see You everywhere with crown, club and disc, a mass of effulgence illuminating all like the blazing light of the sun, difficult to behold and incomprehensible.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥१८॥
अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

tvam akṣaraṁ paramaṁ veditavyaṁ
tvam asya viśvasya paraṁ nidhānam
tvam avyayaḥ śāśvata-dharma-goptā
sanātanas tvaṁ puruṣo mato me [18]

anādi-madhyāntam ananta-vīryam
ananta-bāhuṁ śaśi-sūrya-netram
paśyāmi tvāṁ dīpta-hutāśa-vaktraṁ
sva-tejasā viśvam idaṁ tapantam [19]

tvam paramam akṣaram–You are Parabrahman; **veditavyam**–knowable by the *Vedas.* **tvam param**–You are the supreme; **nidhānam**–reservoir; **asya viśvasya**–of this universe. **tvam avyayaḥ**–You are the imperishable; **śāśvata-dharma-goptā**–preserver of Vedic *sanātana-dharma,* the eternal religion. **tvam sanātanaḥ**–You are the eternal; **puruṣaḥ**–Supreme Personality; (**iti**)–this is; **me**–my; **mataḥ**–understanding.

(**aham**) **paśyāmi**–I see; **tvām**–You; **anādi-madhya-antam**–without beginning, middle and end; **ananta-vīryam**–infinitely powerful; **ananta-bāhum**–with infinite arms; **śaśi-sūrya-netram**–and Your eyes are the sun and moon; **dīpta-hutāśa-vaktram**–Your mouth of blazing fire; **idam viśvam**–this universe; **tapantam**–is seared; **sva-tejasā**–by Your radiance.

18 You are the Supreme Absolute Truth knowable by the *Vedas.* You are the supreme reservoir of the universe and the imperishable preserver of the eternal religion described in the *Vedas.* I now understand You to be the eternal Supreme Personality.

19 I see You without beginning, middle or end, infinitely powerful with countless arms. Your eyes are the sun and the moon, Your mouth is blazing fire, and the entire universe is seared by Your radiance.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमिदं तवोग्रं लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥
अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

dyāv āpṛthivyor idam antaraṁ hi
vyāptaṁ tvayaikena diśaś cha sarvāḥ
dṛṣṭvādbhutaṁ rūpam idaṁ tavograṁ
loka-trayaṁ pravyathitaṁ mahātman [20]

amī hi tvāṁ sura-saṅghā viśanti
kechid bhītāḥ prāñjalayo gṛṇanti
svastīty uktvā maharṣi-siddha-saṅghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ [21]

hi–Certainly; **idam**–this; **antaram**–space between; **dyau āpṛthivyoḥ**–heaven and earth; **sarvāḥ diśaḥ cha**–and all directions; **vyāptam**–are pervaded; **tvayā**–by You; **ekena**–alone. (**he**) **mahā-ātman**–O gracious one; **dṛṣṭvā**–seeing; **idam**–this; **adbhutam**–wondrous; **ugram**–fearsome; **rūpam**–form; **tava**–of Yours; **loka-trayam**–all the three worlds; **pravyathitam**–are terrified.

amī–All these; **sura-saṅghāḥ**–demigods; **viśanti**–are entering; **tvām hi**–into You; **kechit**–some; **bhītāḥ**–fearfully; **gṛṇanti**–offering prayers; **prāñjalayaḥ**–with cupped hands. **su-asti iti uktvā**–"May auspiciousness come to the world"–saying this; **mahā-ṛṣi-siddha-saṅghāḥ**–the great sages and perfected beings; **stuvanti**–are offering prayers; **tvām**–to You; **puṣkalābhiḥ**–by excellent; **stutibhiḥ**–verses singing Your glories.

20 You alone pervade all directions and all space between heaven and earth. O gracious one, seeing this wondrous and fearsome form of Yours, all the inhabitants of the three worlds are terrified.

21 All the demigods are entering into You, some fearfully offering You prayers with cupped hands. The great sages and perfected beings are singing Your glories in beautiful verses, saying, "May all auspiciousness come to the world."

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥
रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

rudrādityā vasavo ye cha sādhyā
viśve 'śvinau marutaś choṣmapāś cha
gandharva-yakṣāsura-siddha-saṅghā
vīkṣante tvāṁ vismitāś chaiva sarve [22]

rūpaṁ mahat te bahu-vaktra-netraṁ
mahā-bāho bahu-bāhūru-pādam
bahūdaraṁ bahu-daṁṣṭrā-karālaṁ
dṛṣṭvā lokāḥ pravyathitās tathāham [23]

rudra-ādityāḥ–The Rudras and the Ādityas; **vasavaḥ**–the Vasus; **ye cha** (**nāma**)–and those called; **sādhyāḥ**–the Sādhyas; **viśve**–the Viśvadevas; **aśvinau**–the Aśvinī-kumāras; **marutaḥ cha**–and the Vāyus; **uṣma-pāḥ cha**–and the forefather-demigods; **gandharva-yakṣa-asura-siddha-saṅghāḥ cha**–and also the Gandharvas, Yakṣas, Asuras and perfected beings; (**te**) **sarve eva**–indeed, they all; **vismitāḥ**–marvel; **vīkṣante tvām**–to behold You.

(**he**) **mahā-bāho**–O mighty-armed Kṛṣṇa; **lokāḥ**–all; **tathā aham**–including myself; **pravyathitāḥ**–are afflicted with fear; **dṛṣṭvā**–seeing; **te**–Your; **mahat**–vast; **rūpam**–form; **bahu-vaktra-netram**–of many mouths and eyes; **bahu-bāhu-uru-pādam**–many arms, thighs and feet; **bahu-udaram**–many bellies; **bahu-daṁṣṭrā-karālam**–and fearful with many teeth.

22 The Rudras, Ādityas, Vasus, Sādhyas, Viśvadevas, Aśvinī-kumāras, Vāyus, deities of the forefathers, the Gandharvas, Yakṣas, Asuras, and Siddhas—indeed, they all marvel to behold You.

23 O mighty-armed one, seeing Your vast form of many mouths, eyes, arms, legs, feet, and bellies, fearful with its many teeth, all beings, including myself, are afflicted with fear.

**नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥२४॥
दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥२५॥**

**nabhaḥ-spṛśaṁ dīptam aneka-varṇaṁ
vyāttānanaṁ dīpta-viśāla-netram
dṛṣṭvā hi tvāṁ pravyathitāntar-ātmā
dhṛtiṁ na vindāmi śamaṁ cha viṣṇo** [24]

**daṁṣṭrā-karālāni cha te mukhāni
dṛṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe cha śarma
prasīda deveśa jagan-nivāsa** [25]

(**he**) **viṣṇo**–O pervader of the universe; **dṛṣṭvā**–seeing; **tvām**–You; **nabhaḥ-spṛśam**–sky-touching; **dīptam**–dazzling; **aneka-varṇam**–multi-coloured; **vyātta-ānanam**–of gaping mouth; **dīpta-viśāla-netram**–and huge fiery eye; (**aham**)–I; **pravyathita-antaḥ-ātmā**–with extremely fearful heart; **na hi vindāmi dhṛtim śamam cha**—cannot find equilibrium or peace.

dṛṣṭvā eva–Seing; **te**–Your; **mukhāni**–mouths; **daṁṣṭrā-karālāni**–ghastly with their teeth; **kāla-anala sannibhāni cha**–and resembling the fire of the universal annihilation; (**aham**)–I; **na jāne**–cannot know; **diśaḥ**–the directions; **na labhe**–nor can I find; **śarma cha**–composure. (**he**) **deva-īśa**–O God of gods; (**he**) **jagat-nivāsa**–O abode of the universe; (**tvam**) **prasīda**–be gracious.

24 O Viṣṇu, seeing Your sky-touching, dazzling form of myriad colours, with gaping mouth and huge fiery eye, my heart trembles with fear and I cannot find equilibrium or peace.

25 Seeing Your mouths resembling the fire of the universal annihilation, ghastly with their terrible teeth, I am distraught and have lost my bearings. Be gracious, O Lord of the gods, O abode of the universe.

**अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥२६॥
वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभितो ज्वलन्ति ॥२८॥**

**amī cha tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipāla-saṅghaiḥ
bhīṣmo droṇaḥ sūta-putras tathāsau
sahāsmadīyair api yodha-mukhyaiḥ** [26]
**vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrā-karālāni bhayānakāni
kechid vilagnā daśanāntareṣu
saṁdṛśyante chūrṇitair uttamāṅgaiḥ** [27]
**yathā nadīnāṁ bahavo 'mbu-vegāḥ
samudram evābhimukhā dravanti
tathā tavāmī nara-loka-vīrā
viśanti vaktrāṇy abhito jvalanti** [28]

amī cha sarve–All these; **putrāḥ**–sons; **dhṛtarāṣṭrasya**–of Dhṛtarāṣṭra; **avani-pāla-saṅghaiḥ saha eva**–along with their allied kings; **tathā**–as well as; **bhīṣmaḥ**–Bhīṣma; **droṇaḥ**–Droṇa; **asau sūta-putraḥ**–and that Karṇa; **saha api**–along with; **yodha-mukhyaiḥ**–the chief warriors; **asmadīyaiḥ**–of our party; **tvaramāṇāḥ**–are swiftly; (**viśanti**)–entering; **tvām**–You; **viśanti**–entering; **te**–Your; **bhayānakāni**–terrible; **vaktrāṇi**–mouths; **daṁṣṭrā-karālāni**–of terrible teeth. **kechit**–Some; **saṁdṛśyante**–are seen; **chūrṇitaiḥ-uttama-aṅgaiḥ**–with crushed heads; **vilagnāḥ**–caught; **daśana-antareṣu**–between the teeth.

yathā–As; **bahavaḥ**–many; **ambu-vegāḥ**–currents of water; **nadīnām**–of rivers; **abhi-mukhāḥ** (**santaḥ**)–flowing towards the ocean; **dravanti eva**–enter; **samudram**–the ocean; **tathā**–similarly; **amī**–all these; **nara-loka-vīrāḥ**–heroic men; **viśanti**–are entering; **tava**–Your; **vaktrāṇi**–mouths; **jvalanti**–which are fiery, illuminating; **abhitaḥ**–all around.

26, 27 The sons of Dhṛtarāṣṭra, their allied kings, and Bhīṣma, Droṇa and Karṇa, along with our chief warriors, are all rushing into Your dreadful mouths of terrible teeth. Some can be seen with their heads caught and crushed by Your teeth.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥
लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

yathā pradīptaṁ jvalanaṁ pataṅgā
viśanti nāśāya samṛddha-vegāḥ
tathaiva nāśāya viśanti lokās
tavāpi vaktrāṇi samṛddha-vegāḥ [29]

lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagraṁ
bhāsas tavogrāḥ pratapanti viṣṇo [30]

yathā–As; **pataṅgāḥ**–insects; **samṛddha-vegāḥ**–are impelled; **nāśāya**–to their destruction; **viśanti**–entering into; **pradīptam**–blazing; **jvalanam**–fire; **tathā**–similarly; **lokāḥ api**–all the worlds; **samṛddha-vegāḥ** (**santaḥ**)–are helplessly rushing; **viśanti**–entering into; **tava vaktrāṇi**–Your mouths; **nāśāya eva**–to certain death.

(**he**) **viṣṇo**–O pervader of the universe; (**tvam**)–You; **lelihyase**–are relishing; **grasamānaḥ**–devouring; **samagrān**–all these; **lokān**–persons, worlds; **samantāt**–in all directions; **jvaladbhiḥ vadanaiḥ**–with Your flaming mouths. **āpūrya**–Filled; **tava tejobhiḥ**–with Your effulgence; **ugrāḥ**–of severe; **bhāsaḥ**–glare; **samagram jagat**–the whole universe; **pratapanti**–is being seared.

28 As many rivers flow towards the ocean to finally enter into it, so these heroes of the world are entering Your flaming mouths that illuminate all around.

29 As moths are impelled to their death in blazing fire, similarly, all the worlds are helplessly rushing to certain death, entering into Your mouths.

30 O Viṣṇu, with Your flaming mouths, You are relishing devouring all the worlds, Your all-pervading, glaring effulgence searing the entire universe.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

ākhyāhi me ko bhavān ugra-rūpo
namo 'stu te deva-vara prasīda
vijñātum ichchhāmi bhavantam ādyaṁ
na hi prajānāmi tava pravṛttim [31]

śrī-bhagavān uvācha
kālo 'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartum iha pravṛttaḥ
ṛte 'pi tvāṁ na bhaviṣyanti sarve
ye 'vasthitāḥ pratyanīkeṣu yodhāḥ [32]

ākhyāhi me–Please tell me; **kaḥ bhavān**–who are You; **ugra-rūpaḥ**–of fearsome form. **namaḥ astu**–I offer obeisance; **te**–unto You. (**he**) **deva-vara**–O Lord of lords; (**tvam**) **prasīda**–be gracious. (**aham**) **ichchhāmi**–I wish; **vijñātum**–to fully know; **bhavantam**–You; **ādyam**–the Origin; **hi**–as; (**aham**)–I; **na prajānāmi**–cannot understand; **tava**–Your; **pravṛttim**–intention.

śrī-bhagavān uvācha–The Supreme Lord said: (**aham**) **asmi**–I am; **pravṛddhaḥ**–mighty; **kālaḥ**–time; **loka-kṣaya-kṛt**–the destroyer of all beings; **pravṛttaḥ**–engaged; **samāhartum**–to annihilate; **lokān**–all beings; **iha**–in this plane. **ye yodhāḥ**–Of those warriors; **avasthitāḥ**–present; **pratyanīkeṣu**–in the enemy army; (**te**) **sarve na bhaviṣyanti**–none will be spared; **tvām ṛte api**–despite you.

31 O fearsome one, please tell me who You are. O Lord of the gods, I offer obeisance unto You; please be gracious. I wish to fully know You, the Origin, as I cannot understand your actions.

32 The Supreme Lord said: I am the time, the mighty vanquisher of all, and I am engaged in destroying the worlds. Even if you do not slay them, not one of the warriors in the enemy party will be spared.

**तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥३३॥
द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥३४॥**

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savyasāchin [33]

droṇaṁ cha bhīṣmaṁ cha jayadrathaṁ cha
karṇaṁ tathānyān api yodha-vīrān
mayā hatāṁs tvaṁ jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān [34]

tasmāt–Therefore; **tvam**–you; **uttiṣṭha**–arise for battle; **labhasva**–take; **yaśaḥ**–the credit; **jitvā**–and conquering; **śatrūn**–the enemies; **bhuṅkṣva**–enjoy; **samṛddham rājyam**–a flourishing kingdom. **ete**–All these warriors; **nihatāḥ**–have been slain; **mayā eva**–by Me; **pūrvam eva**–long before. (**he**) **savyasāchin**–O Arjuna, who can skillfully shoot arrows even with his left hand; (**tvam**)–you; **bhava**–be; **nimitta-mātram**–but an instrument.

tvam–You; **jahi**–slay; **droṇam cha**–Droṇa; **bhīṣmam cha**–Bhīṣma; **jayadratham**–Jayadratha; **karṇam cha**–and Karṇa; **tathā**–as; **anyān api**–any other; **yodha-vīrān**–warriors desiring battle; **hatān**–(but already) killed; **mayā**–by Me. **mā vyathiṣṭhāḥ**–Fear not; **yudhyasva**–fight! **jetā asi**–You shall conquer; **sapatnān**–the enemy; **raṇe**–in battle.

33 So arise! Be glorious! Conquer the enemies and enjoy a flourishing kingdom. All these warriors have already been killed by Me. O Savyasāchin, you be but an instrument.

34 Slay Droṇa, Bhīṣma, Jayadratha, Karṇa, and the many warriors who are as good as slain by Me. Fear not, fight! You will be victorious over the enemy.

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥३५॥

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६॥

---

sañjaya uvācha
etach chhrutvā vachanaṁ keśavasya
kṛtāñjalir vepamānaḥ kirīṭī
namaskṛtvā bhūya evāha kṛṣṇaṁ
sagadgadaṁ bhīta-bhītaḥ praṇamya [35]
arjuna uvācha
sthāne hṛṣīkeśa tava prakīrtyā
jagat prahṛṣyaty anurajyate cha
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti cha siddha-saṅghāḥ [36]

---

sañjayaḥ uvācha–Sañjaya said: **śrutvā**–Hearing; **etat vachanam**–these words; **keśavasya**–of Lord Kṛṣṇa; **kirīṭī**–Arjuna; **vepamānaḥ**–trembling; **kṛta-añjaliḥ** (**san**)–placing the palms of his hands together in prayer; **namaḥ-kṛtvā**–bowing; **bhīta-bhītaḥ eva**–with a very fearful heart; **bhūyaḥ**–again; **praṇamya**–offering obeisances; **āha**–spoke; **kṛṣṇam**–to Lord Kṛṣṇa; **sa-gad-gadam**–falteringly.

arjunaḥ uvācha–Arjuna said: (**he**) **hṛṣīkeśa**–O Lord of the senses of all beings; **sthāne**–rightfully; **jagat**–the whole world; **prahṛṣyati**–is joyful; **tava prakīrtyā**–by singing Your glories; **cha anurajyate**–with love; **rakṣāmsi**–the demons; **bhītāni** (**santaḥ**)–being afraid; **dravanti**–run; **diśaḥ**–in all four directions; **cha**–and; **sarve**–all; **siddha-saṅghāḥ**–the perfected beings; **namasyanti**–offer respects, obeisance.

---

35 Sañjaya said: Hearing these words of the Lord, the trembling Arjuna bowed his head, placing the palms of his hands together in prayer. With a fearful heart, bowing again, he spoke falteringly.

36 Arjuna said: O Hṛṣīkeśa, it is fitting that the whole world joyfully sings Your glories with love, the demons flee, scattering in all directions, and the perfected beings offer obeisance to You.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥३७॥
त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥३८॥

kasmāch cha te na nameran mahātman
garīyase brahmaṇo 'py ādi-kartre
ananta deveśa jagan-nivāsa
tvam akṣaraṁ sad-asat tat paraṁ yat [37]

tvam ādi-devaḥ puruṣaḥ purāṇas
tvam asya viśvasya paraṁ nidhānam
vettāsi vedyaṁ cha paraṁ cha dhāma
tvayā tataṁ viśvam ananta-rūpa [38]

(**he**) **mahā-ātman**–O gracious personality; (**he**) **ananta**–O infinite, embodiment of all; (**he**) **deva-īśa**–O God of gods; (**he**) **jagat-nivāsa**–O abode of the universe; **garīyase**–the worshippable; **ādi-kartre cha**–and the creator; **brahmaṇaḥ api**–of even Lord Brahmā; **kasmāt** (**sarve**) **na nameran**–how would they all not bow; **te**–to You? **tvam sat asat**–You are the manifest and the unmanifest, the material effect and cause; **akṣaram**–the Imperishable, Brahman; **tat param yat**–that which is transcendental, the Supreme.

tvam (**asi**)–You are; **ādi-devaḥ**–the original Lord; **purāṇaḥ puruṣaḥ**–the eternal personality; **tvam asi**–You are; **param**–the only; **nidhānam**–refuge, resting place; **asya viśvasya**–of this universe; **vettā**–the knower; **vedyam cha**–and the knowable; **param dhāma cha**–and the supreme abode. (**he**) **ananta-rūpa**–O Lord of infinite forms; **viśvam**–the universe; **tatam**–is pervaded; **tvayā**–by You.

37 And, O gracious one, how would they not bow to You, the worshippable creator of even the creator Lord Brahmā? O infinite God of gods, O abode of the universe, You are the manifest, the unmanifest, the Supreme Imperishable.

38 You are the eternal origin of all the demigods, and the only refuge of this universe. You alone are the knower and the knowable, and the supreme abode. O Lord of infinite forms, the entire universe is pervaded by You.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥
नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvaṁ prapitāmahaś cha
namo namas te 'stu sahasra-kṛtvaḥ
punaś cha bhūyo 'pi namo namas te [39]

namaḥ purastād atha pṛṣṭhatas te
namo 'stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvaṁ
sarvaṁ samāpnoṣi tato 'si sarvaḥ [40]

tvam vāyuḥ–You are the god of air; **yamaḥ**–the god of death; **agniḥ**–the god of fire; **varuṇaḥ**–the god of the ocean; **śaśāṅkaḥ**–the god of the moon; **prajāpatiḥ**–the universal father, Lord Brahmā; **prapitāmahaḥ cha**–and the grandfather, too. **namaḥ astu**–My obeisances; **te**–unto You; **sahasra-kṛtvaḥ**–thousands of times; **punaḥ cha namaḥ**–and again obeisances; **bhūyaḥ api**–and yet again; **namaḥ namaḥ**–obeisances, obeisances; **te**–unto You.

(**he**) **sarva**–O embodiment of all existences; **namaḥ**–my obeisances; **te**–unto You; **purastāt**–from the front; **atha**–and; **pṛṣṭhataḥ**–from the rear. **namaḥ astu**–I offer obeisances; **te**–unto You; **eva**–indeed; **sarvataḥ**–from all directions. (**he**) **ananta-vīrya**–O Lord of infinite potency; **amita-vikramaḥ**–of immeasurable prowess; **tvam**–You; **samāpnoṣi**–pervade; **sarvam**–all; **tataḥ**–therefore; **asi**–You are; **sarvaḥ**–all.

39 You are the father and grandfather of all beings, You are air, death, fire, the ocean and the moon. Obeisances unto You thousands of times, again and yet again.

40 O embodiment of all existences, my obeisances unto You from the front, behind and all directions. O Lord of unlimited potency and immeasurable prowess, You pervade all, therefore You are all.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥४१॥
यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥४२॥
पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

sakheti matvā prasabhaṁ yad uktaṁ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṁ tavedaṁ
mayā pramādāt praṇayena vāpi [41]
yach chāvahāsārtham asatkṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'thavāpy achyuta tat-samakṣaṁ
tat kṣāmaye tvām aham aprameyam [42]
pitāsi lokasya charācharasya
tvam asya pūjyaś cha gurur garīyān
na tvat-samo 'sty abhyadhikaḥ kuto 'nyo
loka-traye 'py apratima-prabhāva [43]

ajānatā–Not knowing; **tava**–Your; **mahimānam**–greatness; **idam cha**–and this (universal form); **pramādāt**–inadvertantly; **praṇayena vā api**–and due to intimacy; **sakhā iti matvā**–thinking of You as a friend; **yat uktam**–whatever has been said; **prasabham**–rashly; **mayā**–by me; **iti**–thus: **he kṛṣṇa**–"O Kṛṣṇa; **he yādava**–Yādava; **he sakhe**–my friend"; (**he**) **achyuta**–O infallible one; **yat asat-kṛtaḥ asi**–whatever disrespect I have shown You; **avahāsa-artham**–in jest; **vihāra-śayyā-āsana-bhojaneṣu**–in recreation, resting, sitting, eating; **ekaḥ**–alone; **athavā**–or; **api**–even; **tat-samakṣam**–in the presence of others; **tat**–for all this; **aham**–I; **tvām aprameyam kṣāmaye**–beg You, the inconceivable, to please forgive me.

tvam asi–You are; **pitā**–the father; **asya lokasya**–of this universe; **chara-acharasya**–of moving and stationary beings; **pūjyaḥ**–the worshippable; **garīyān**–most glorious; **guruḥ**–teacher; **cha**–and; **api**–indeed; **na asti**–there is no one; **tvat-samaḥ**–equal to You; **loka-traye**–within the three worlds; **kutaḥ**–so how can; **anyaḥ**–another; **abhyadhikaḥ**–be superior; (**he**) **apratima-prabhāva**–O Lord of unrivalled power!

41, 42 Due to the familarity of affection I have rashly addressed You, "Kṛṣṇa," "Yādava," or "my friend," ignorant of this Your greatness. O infallible Lord, whatever disrespect I have shown You—in jest, while

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥
अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥४५॥

tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum [44]
adṛṣṭa-pūrvaṁ hṛṣito 'smi dṛṣṭvā
bhayena cha pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagan-nivāsa [45]

(**he**) **deva**–O Lord; **tasmāt**–therefore; **kāyam praṇidhāya**–prostrating my body; **praṇamya**–in obeisance; **aham prasādaye**–I am propitiating; **tvām**–You; **īḍyam**–the worshippable; **īśam**–Lord. **iva**–As; **pitā sakhā priyaḥ**–a father, friend or lover (forgive); **putrasya sakhyuḥ priyāyāḥ**–(the mistakes) of a son, friend or beloved; (**tvam**)–You; (**tathā**) **iva**–similarly; **arhasi**–please; **soḍhum**–forgive (me).

(**he**) **deva**–O Lord; **dṛṣṭvā**–seeing; (**idam**) **adṛṣṭa-pūrvam**–this previously unseen universal form of Yours; **hṛṣitaḥ asmi**–I am joyful; **cha**–and then again; **me**–my; **manaḥ**–mind; **bhayena pravyathitam**–is distraught with fear. (**he**) **deva-īśa**–O God of gods; (**he**) **jagat-nivāsa**–O refuge of the universe; **prasīda**–may You be gracious; **darśaya**–to show; **me**–me; **tat eva rūpam**–that form You showed before.

relaxing, resting, sitting or eating, either alone with You or in company—I beg You, the inconceivable, to please forgive me for that.

43 You are the father of all living beings, the worshippable and most glorious teacher. You have no equal within these three worlds. How can there be anyone greater than You, O Lord of unrivalled power!

44 So I offer my prostrate obeisance unto You, my Lord and worshippable master, praying for Your mercy. Please excuse me as a father, friend or lover overlooks the mistakes of his son, companion or beloved.

45 O Lord, my heart is joyful to see Your hitherto unseen universal form. Yet, I am afraid. O God of gods, shelter

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥४६॥

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

kirīṭinaṁ gadinaṁ chakra-hastam
ichchhāmi tvāṁ draṣṭum ahaṁ tathaiva
tenaiva rūpeṇa chatur-bhujena
sahasra-bāho bhava viśva-mūrte [46]

śrī-bhagavān uvācha

mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitam ātma-yogāt
tejomayaṁ viśvam anantam ādyaṁ
yan me tvad-anyena na dṛṣṭa-pūrvam [47]

aham–I; **ichchhāmi**–wish; **draṣṭum**–to see; **tvām**–You; **tathā eva**–as previously; **kirīṭinam**–with crown; **gadinam**–club; **chakra-hastam**–and holding the disc. (**he**) **sahasra-bāho**–O Lord with a thousand arms; (**he**) **viśva-mūrte**–O universal form; **bhava**–may You appear; **tena chatuḥ-bhujena rūpeṇa eva**–in that form of four arms.

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **arjuna**–O Arjuna; **prasannena**–being satisfied; **idam**–this; **tejaḥ-mayam**–effulgent; **anantam**–infinite; **ādyam**–and primeval; **param**–supreme; **viśvam**–universal; **rūpam**–form; **me**–of Mine; **yat**–which; **na dṛṣṭa-pūrvam**–was not seen previously; **tvat-anyena**–by anyone else; **darśītam**–has been shown; **tava**–to you; **mayā**–by Me; **ātma-yogāt**–by My divine potency, Yoga-māya.

of the universe, be gracious upon me and appear in the form I saw before.

46 I wish to see You again wearing a crown and holding a club and disc. O thousand-armed Lord, O universal form, please appear in that four-armed form.

47 The Supreme Lord said: O Arjuna, to grant you My special favour I have today revealed this effulgent, universal, infinite and primeval form, by My divine potency. This supreme universal form has never been seen by anyone before.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥
मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥४९॥

na veda-yajñādhyayanair na dānair
na cha kriyābhir na tapobhir ugraiḥ
evaṁ-rūpaḥ śakya ahaṁ nṛloke
draṣṭuṁ tvad-anyena kuru-pravīra [48]

mā te vyathā mā cha vimūḍha-bhāvo
dṛṣṭvā rūpaṁ ghoram īdṛṅ mamedam
vyapeta-bhīḥ prīta-manāḥ punas tvaṁ
tad eva me rūpam idaṁ prapaśya [49]

(**he**) **kuru-pravīra**–O most valiant of the Kauravas; **nṛ-loke**–in this human plane; **na veda-yajña-adhyayanaiḥ**–neither by study of the *Vedas* or Vedic sacrifices; **na dānaiḥ**–nor by giving land, etc. in charity; **na kriyābhiḥ**–nor by rituals; **na cha tapobhiḥ ugraiḥ**–nor by severe austerity; **śakyaḥ**–can; **aham**–I; **draṣṭum**–be seen; **evam-rūpaḥ**–in such a (universal) form; **tvat-anyena**–by persons other than you.

te vyathā mā (**astu**)–Be not bewildered; **dṛṣṭvā**–seeing; **mama rūpam**–My form; **īdṛk idam ghoram**–of such terrible feature; **cha**–and; **mā** (**astu**)–be not; **vimūḍha-bhāvaḥ**–bewildered. **vyapeta-bhīḥ** (**san**)–Being free of fear; **prīta-manāḥ**–and contented; **tvam prapaśya**–behold; **idam**–this; **tat rūpam eva**–four-armed form; **me**–of Mine; **punaḥ**–again.

48 O Arjuna, most valiant of the Kauravas, no one in this human plane can see this form of Mine that you have seen, neither by study of the *Vedas,* nor Vedic sacrifices, nor charity, nor rituals, nor severe austerity.

49 Be not bewildered by seeing this terrible aspect of Mine. Do not fear. Now, with a peaceful heart, behold My four-armed form once again.

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

sañjaya uvācha

ity arjunaṁ vāsudevas tathoktvā
svakaṁ rūpaṁ darśayāmāsa bhūyaḥ
āśvāsayāmāsa cha bhītam enaṁ
bhūtvā punaḥ saumya-vapur mahātmā [50]

arjuna uvācha

dṛṣṭvedam mānuṣaṁ rūpaṁ, tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ, sa-chetāḥ prakṛtiṁ gataḥ [51]

sañjayaḥ uvācha–Sañjaya said: **uktvā**–speaking; **iti**–thus; **arjunam**–to Arjuna; **vāsudevaḥ**–Śrī Kṛṣṇa; **bhūyaḥ**–again; **darśayāmāsa**–revealed; **tathā svakam rūpam**–His own form; **punaḥ cha**–and once again; **bhūtvā**–appearing; **mahā-ātmā**–as the most merciful Śrī Kṛṣṇa; **saumya-vapuḥ**–of charming (human) feature, dressed in yellow as familiar to Arjuna; **āśvāsayāmāsa**–He pacified; **enam bhītam**–the fearful Arjuna.

arjunaḥ uvācha–Arjuna said: (**he**) **janārdana**–O Kṛṣṇa; **dṛṣṭvā**–seeing; **idam**–this; **saumyam**–charming; **mānuṣam**–human-featured; **rūpam**–form; **tava**–of Yours; **idānīm**–now; **sa-chetāḥ saṁvṛttaḥ**–I am pacified; **prakṛtim gataḥ asmi**–and composed again.

50 Sañjaya said: Speaking thus to Arjuna, Kṛṣṇa again revealed His own form. And once again, He revealed His charming personality—the most merciful Śrī Kṛṣṇa (of human feature, adorned with yellow cloth, Kaustubha jewel and Vaijayanti garland), thus reassuring the fearful Arjuna.

51 Arjuna said: O Janārdana, seeing Your beautiful form of human feature I am calm and composed once again.

श्रीभगवानुवाच ।
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि यन्मम ॥५३॥
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

śrī-bhagavān uvācha
sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama
devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ [52]
nāhaṁ vedair na tapasā, na dānena na chejyayā
śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama [53]
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭum cha tattvena, praveṣṭuṁ cha parantapa [54]

śrī-bhagavān uvācha–The Supreme Lord said: **idam rūpam**–this *sach-chid-ānanda* form; **mama**–of Mine; **yat**–which; (**tvam**)–you; **dṛṣṭavān asi**–are seeing before you; **sudurdarśam**–is very rarely seen. **devāḥ api**–Even the demigods; **nityam darśana-kāṅkṣiṇaḥ**–ever aspire for a glimpse; **asya rūpasya**–of this form.

na vedaiḥ–Neither by study of the *Vedas;* **na tapasā**–nor by severe austerities such as the *chāndrāyaṇa* vow; **na dānena**–nor by giving land, etc. in charity; **na ijyayā cha**–nor by great sacrifices such as Agniṣṭoma; (**kaśchit**) **śakyaḥ**–is anyone able; **draṣṭum aham**–to see Me; **evam-vidhaḥ mama**–in this eternal form of Mine, of human features; **yat**–which; (**tvam**)–you; **dṛṣṭavān asi**–are seeing.

(**he**) **parantapa**–O conqueror of the enemy; (**he**) **arjuna**–O Arjuna; **tu**–yet; **evam-vidhaḥ**–in this form; **aham śakyaḥ** (**asmi**)–can I; **jñātum**–be known; **tattvena**–in truth; **draṣṭum cha**–and be seen; **praveṣṭum cha**–and My pastimes be entered into; **ananyayā**–by exclusive; **bhaktyā**–devotion; (**bhaktena**)–by the pure devotee.

---

52 The Supreme Lord said: O Arjuna, it is very rare that anyone sees this My form which you now behold. Even the gods constantly aspire for a glimpse of this humanlike divine form.

53 Neither by study of the *Vedas,* nor by austerity, charity, and sacrifice can anyone see My eternal humanlike form of the Sweet Absolute as you see Me.

**मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥
इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥११॥**

**mat-karma-kṛn mat-paramo, mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu, yaḥ sa mām eti pāṇḍava** [55]
iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde viśva-rūpa-darśana-yogo namaikādaśo 'dhyāyaḥ [11]

(**he**) **pāṇḍava**–O son of Pāṇḍu; **mat-bhaktaḥ**–My devotee; **yaḥ**–who; **mat-karma-kṛt**–serves Me; **mat-paramaḥ**–knowing Me as the supreme; (**yaḥ**) **saṅga-varjitaḥ**–giving up all attachment to material objects; **nirvairaḥ**–and free from enmity; **sarva-bhūteṣu**–towards all beings; **saḥ**–such a person; **eti**–attains; **mām**–Me.

54 O Arjuna, conqueror of the enemy, only by pure devotion is it possible to know Me, see Me, and enter My divine pastimes.

55 O Arjuna, My devotee who gives up all attachments and whose heart is totally free from enmity to all beings, who serves Me wholeheartedly, knowing Me as the Supreme, reaches Me.

End of Chapter Eleven

The Vision of the Universal Form

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

द्वादशोऽध्यायः

CHAPTER TWELVE

Bhakti-yoga

The Path of Devotion

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

---

arjuna uvācha

evaṁ satata-yuktā ye, bhaktās tvāṁ paryupāsate
ye chāpy akṣaram avyaktaṁ, teṣāṁ ke yoga-vittamāḥ [1]

śrī-bhagavān uvācha

mayy āveśya mano ye māṁ, nitya-yuktā upāsate
śraddhayā parayopetās, te me yuktatamā matāḥ [2]

---

arjunaḥ uvācha–Arjuna said: **ye bhaktāḥ**–Those devotees who; **evam**–thus; **satata-yuktāḥ**–constantly with exclusive devotion; **paryupāsate**–worship; **tvām**–You, Śyāmasundara; **cha api**–or; **ye**–those who; (**paryupāsate**)–worship; **avyaktam**–the unmanifest, impersonal; **akṣaram**–imperishable, Brahman; **teṣām**–of these two types of *yogīs* (*jñāna-yogī* and *bhakti-yogī*); **ke**–who; **yoga-vittamāḥ**–is the best knower of *yoga*?

śrī-bhagavān uvācha–The Supreme Lord said: **ye**–Those who; **śraddhayā upetāḥ**–with faith; **parayā**–transcendental to the mundane; **āveśya**–have absorbed; **manaḥ**–the mind; **mayi**–in thought of Me, Śyāmasundara; **nitya-yuktāḥ**–always engaged in exclusive devotion; (**iti**)–thus; **upāsate**–worship; **mām**–Me; **te**–they; **yuktatamāḥ**–are the best knowers of *yoga*. (**iti**)–This is; **me**–My; **matāḥ**–opinion.

---

1 Arjuna inquired: Of those devotees who are constantly engaged in worshipping You (as Śyāmasundara, Your original humanlike form) with exclusive devotion, and those who worship the impersonal Brahman, who is the best knower of *yoga*?

2 The Supreme Lord said: In My opinion, those who with faith in the divine are absorbed in thought of Me, Śyāmasundara, and worship Me constantly with exclusive devotion, are the superior knowers of *yoga*.

**ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥**

**ye tv akṣaram anirdeśyam, avyaktaṁ paryupāsate
sarvatra-gam achintyaṁ cha, kūṭastham achalaṁ dhruvam** [3]
**sanniyamyendriya-grāmaṁ, sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva, sarva-bhūta-hite ratāḥ** [4]

ye tu–But those who; **sanniyamya**–fully control; **indriya-grāmam**–all the senses; **sama-buddhayaḥ**–with equanimity; **sarvatra**–for everything; **ratāḥ**–(who are) dedicated; **sarva-bhūta-hite**–to the welfare of all beings; (**iti**)–and thus; **paryupāsate**–worship; (**me**)–My; **anirdeśyam**–indefinable; **avyaktam**–unmanifest, impersonal; **sarvatra-gam**–all-pervading; **achintyam**–inconceivable; **kūṭa-stham**–unchanging; **achalam**–immovable; **dhruvam**–eternal; **akṣaram cha**–attributeless aspect of Brahman; **te eva**–they, too; **prāpnuvanti**–attain; **mām**–Me (as My Brahman effulgence).

3, 4 However, those who fully control their senses, who are equal-minded towards everything, who are dedicated to the welfare of all beings and thus worship My indefinable, impersonal, all-pervading, inconceivable, unchanging, immovable, eternal, attributeless aspect of Brahman—they, too, attain Me (as Brahman).

Commentary

The Lord's statement, "The worshippers of Brahman also reach Me," should not be misconstrued to mean that the impersonalists are on an equal footing with the devotees. The clue as to how the impersonalists can also reach Kṛṣṇa has been given in the writings of Śrīla Bhaktivinoda Ṭhākur.

A person may progress on the path of selfless action up to the stage of meditation, as described in the first six chapters of the *Gītā*. Then he may undergo great difficulty

in searching for the Lord on the path of impersonalism. But when he progresses to the stage of dedicating himself to perform welfare work for others (*sarva-bhūta-hite ratāḥ*), he may get the chance to render service to a pure devotee.

For example, if one engages in the general public welfare work of opening or running a hospital, if some service is even unknowingly rendered to a devotee of the Lord, a Vaiṣṇava, one's devotional merit begins (*ajñāta-sukṛti*). By association with a devotee (*sādhu-saṅga*), one develops faith in the divine personal form of the Lord, and automatically abandons the attempt of attaining to the impersonal Brahman.

With such faith, one takes shelter of a bona fide Guru, engages in the devotional practices based on hearing and chanting the holy name and glories of the Lord, and progresses on the path back to home, back to Godhead. Thus Lord Kṛṣṇa indicates: "I am the ultimate goal, and Brahman is only a relative position. It is not the final absolute, because the absolute position is Mine. Only if the impersonalists serve others they may thereby come to Me—because the only way to come to Me is through a Vaiṣṇava."

रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद्गृहाद्वा ।
न च्छन्दसा नैव जलाग्निसूर्यैर्विना महत् पादरजोऽभिषेकम् ॥
(भाः ५/१२/१२)

rahūgaṇaitat tapasā na yāti
na chejyayā nirvapaṇād gṛhād vā
na chchhandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo 'bhiṣekam

(*Bhāg.* 5.12.12)

(The sage Jaḍa Bharata said to King Rahūgaṇa:)

"O Rahūgaṇa, without bathing in the dust of the holy feet (service) of the pure devotees (*mahābhāgavata* Vaiṣṇavas), one cannot know the Supreme Lord by adopting the religious life of *brahmacharya, gṛhastha, vānaprastha* or *sannyāsa,* or by worshipping the gods of water, fire, and sun, etc."

नैषां मतिस्तावदुरुक्रमाङ्घ्रिं स्पृशत्यनर्थापगमो यदर्थः ।
महीयसां पादरजोऽभिषेकं निष्किञ्चनानां न वृणीत यावत् ॥
(भाः ७/५/३२)

naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad arthaḥ
mahīyasāṁ pāda-rajo 'bhiṣekaṁ
niṣkiñchanānāṁ na vṛṇīta yāvat

(*Bhāg.* 7.5.32)

(Prahlāda Mahārāj said:)

"As long as persons of mundane mentality have not been bathed by the dust of the feet of Lord Kṛṣṇa's surrendered devotees who are free from mundane attachment, they cannot have a touch of Kṛṣṇa's lotus feet, which are the destroyer of all obstacles."

To consider that the Lord has taken the personal and impersonal aspects to be equal is a very commonly committed mistake. In reply to Arjuna's doubt in this respect, the Lord has clearly stated that the personalists are superior to the impersonalists—yet, the impersonalists are also given a chance to reach Him, because without Him, no ultimate goal exists. Without coming to the path of devotion, the worshippers of impersonal Brahman will reach Brahman, the dazzling effulgence of the divine form of Lord Śrī Kṛṣṇa.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥
तेषामहं समुद्धर्ता मृत्यसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

---

kleśo 'dhikataras teṣām, avyaktāsakta-chetasām
avyaktā hi gatir duḥkhaṁ, dehavadbhir avāpyate [5]
ye tu sarvāṇi karmāṇi, mayi sannyasya mat-parāḥ
ananyenaiva yogena, māṁ dhyāyanta upāsate [6]
teṣām ahaṁ samuddhartā, mṛtyu-saṁsāra-sāgarāt
bhavāmi na chirāt pārtha, mayy āveśita-chetasām [7]
mayy eva mana ādhatsva, mayi buddhiṁ niveśaya
nivasiṣyasi mayy eva, ata ūrdhvaṁ na saṁśayaḥ [8]

---

teṣām–For those; **avyakta-āsakta-chetasām**–of minds attached to the unmanifest; (**bhavati**)–there is; **adhikataraḥ**–greater; **kleśaḥ**–struggle; **hi**–as; **avyaktā gatiḥ**–the way of attaining the unmanifest, the impersonal Brahman; **avāpyate**–is attained; **duḥkham**–with difficulty; **dehavadbhiḥ**–by the embodied soul.

ye tu–But those who; **sannyasya**–offering; **sarvāṇi**–all; **karmāṇi**–actions; **mayi**–to Me; **mat-parāḥ**–taking refuge in Me; **mām dhyāyantaḥ**–meditating on Me; **ananyena yogena eva**–with exclusive devotion; **upāsate**–thus worship (Me); (**he**) **pārtha**–O Arjuna; **aham**–I; **na chirāt**–without delay; **bhavāmi**–become; **samuddhartā**–the deliverer; **mṛtyu-saṁsāra-sāgarāt**–from the deathly ocean of material suffering; **teṣām**–of those persons; **āveśita-chetasām**–whose hearts are absorbed in thought; **mayi**–of Me.

ādhatsva–Steady; **manaḥ**–your mind; **mayi eva**–in Me alone. **niveśaya**–Repose; **buddhim**–your intelligence; **mayi** (**eva**)–in Me alone. **nivasiṣyasi**–You will abide; **mayi eva**–in Me; **ataḥ ūrdhvam**–hereafter; **na saṁśayaḥ**–there is no doubt.

---

5 Persons whose minds are attached to the impersonal Brahman must undergo a greater struggle, as the path of attaining the impersonal Brahman is difficult for the embodied soul.

6, 7 But those who offer all their actions to Me, take refuge in Me, their hearts absorbed in thought of Me in

**अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥९॥
अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥१०॥
अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥**

atha chittaṁ samādhātuṁ, na śaknoṣi mayi sthiram
abhyāsa-yogena tato, māṁ ichchhāptuṁ dhanañjaya [9]
abhyāse 'py asamartho 'si, mat-karma-paramo bhava
mad-artham api karmāṇi, kurvan siddhim avāpsyasi [10]
athaitad apy aśakto 'si, kartuṁ mad-yogam āśritaḥ
sarva-karma-phala-tyāgaṁ, tataḥ kuru yatātmavān [11]

(**he**) **dhanañjaya**–O Arjuna; **atha**–if; **na śaknoṣi**–you are unable; **samādhātum**–to establish; **chittam**–your mind; **sthiram**–resolutely; **mayi**–in Me; **tataḥ**–then; **ichchha**–seek; **āptum**–to attain; **mām**–Me; **abhyāsa-yogena**–by the *yoga* of constant practice.

(**yadi**)–If; (**tvam**) **asi**–you are; **asamarthaḥ**–unable; **abhyāse api**–to practise remembering Me, too; (**tarhi**)–then; **mat-karma-paramaḥ bhava**–concentrate on offering your actions to Me. **kurvan api**–Also by performing; **karmāṇi**–actions; **mat-artham**–for Me; **avāpsyasi**–you will attain; **siddhim**–perfection.

atha–And if; **etat api**–this, too; **asi**–is; **aśaktah**–not possible; **kartum**–to do; **tataḥ**–then; **mat-yogam āśritah** (**san**)–taking shelter in My *yoga*; **yata-ātmavān** (**bhūtvā**)–controlling your mind; **sarva-karma-phala-tyāgam kuru**–give up, for Me, the fruits of all your actions.

pure devotion and who thus worship and adore Me—O Pārtha, I swiftly deliver such dedicated souls from the deathly ocean of material suffering.

8 So fix your mind in Me always and repose your intelligence in Me, Śyāmasundara, and you will ultimately abide in Me. Of this there is no doubt.

9 O Dhanañjaya, and if you are unable to firmly fix your mind in Me, try to attain Me by the repeated practice of remembering Me.

10 If you cannot do that either, concentrate on offering your actions to Me. You will attain perfection through actions performed for Me.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥
अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१३॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

śreyo hi jñānam abhyāsāj, jñānād dhyānaṁ viśiṣyate
dhyānāt karma-phala-tyāgas, tyāgāch chhāntir anantaram [12]
adveṣṭā sarva-bhūtānāṁ, maitraḥ karuṇa eva cha
nirmamo nirahaṅkāraḥ, sama-duḥkha-sukhaḥ kṣamī [13]
santuṣṭaḥ satataṁ yogī, yatātmā dṛḍha-niśchayaḥ
mayy-arpita-mano-buddhir, yo mad-bhaktaḥ sa me priyaḥ [14]

hi–For; **jñānam**–Knowledge of Me; **śreyaḥ**–is better; **abhyāsāt**–than practice; **dhyānam**–meditation on Me; **jñānāt viśiṣyate**–is better than knowledge. **karma-phala-tyāgaḥ**–Giving up, for Me, the fruits of action; **dhyānāt**–comes from meditation. **tyāgāt**–From giving up, for Me, the fruits of action; **śāntiḥ**–peace ensues; **anantaram**–thereafter.

yaḥ–One who is; **adveṣṭā**–without hatred; **maitraḥ**–friendly; **karuṇaḥ eva cha**–and compassionate; **sarva-bhūtānām**–towards all beings; **nirmamaḥ**–free from possessiveness; **nirahaṅkāraḥ**–free from ego; **sama-duḥkha-sukhaḥ**–equipoised in unhappy and happy circumstances; **kṣamī**–forgiving, tolerant; **satatam santuṣṭaḥ**–ever content; **yogī**–a *yogī*; **yata-ātmā**–self-controlled; **dṛḍha-niśchayaḥ**–of firm resolve; **arpita-mano-buddhiḥ**–who has given his mind and intelligence; **mayi**–to Me; **saḥ**–such a person is; **mat-bhaktaḥ**–My devotee; **me priyaḥ**–dear to Me.

11 And if you cannot do that, then resolve to give up, for Me, the fruits of your actions.
12 For knowledge of Me is superior to mere practice, and meditation on Me is superior to knowledge alone; from meditation comes the selflessness of giving up, for Me, the fruits of action, following which peace ensues.
13, 14 One who is without hatred, who is friendly and compassionate towards all, free from possessiveness and ego, equipoised in unhappy and happy circumstances, forgiving, always content, a self-controlled *yogī* of firm

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

yasmān nodvijate loko, lokān nodvijate cha yaḥ
harṣāmarṣa-bhayodvegair, mukto yaḥ sa cha me priyaḥ [15]
anapekṣaḥ śuchir dakṣa, udāsīno gata-vyathaḥ
sarvārambha-parityāgī, yo mad-bhaktaḥ sa me priyaḥ [16]
yo na hṛṣyati na dveṣṭi, na śochati na kāṅkṣati
śubhāśubha-parityāgī, bhaktimān yaḥ sa me priyaḥ [17]

yasmāt–He by whom; **lokaḥ**–anyone; **na udvijate**–is not disturbed; **yaḥ cha**–and he who; **na udvijate**–is not disturbed; **lokāt**–by anyone; **yaḥ cha**–and who; **muktaḥ**–is free; **harṣa-amarṣa-bhaya-udvegaiḥ**–from elation, anger, fear and grief; **saḥ**–he is; **priyaḥ**–dear; **me**–to Me.

yaḥ–One who is; **anapekṣaḥ**–without expectation; **śuchiḥ**–clean hearted; **dakṣaḥ**–able; **udāsīnaḥ**–impartial; **gata-vyathaḥ**–fearless; **sarva-ārambha-parityāgī**–and a renouncer of all selfish undertakings; **saḥ**–he is; **mat-bhaktaḥ**–My devotee; **me priyaḥ**–dear to Me.

yaḥ–One who is; **na hṛṣyati**–neither elated; **na dveṣṭi**–nor resentful; **na śochati**–neither laments any loss; **na kāṅkṣati**–nor hankers for the unattained; **śubha-aśubha-parityāgī**–a renouncer of both auspicious and inauspicious acts; **yaḥ bhaktimān**–and who is endowed with devotion; **saḥ me priyaḥ**–he is dear to Me.

resolve who has given his mind and intelligence to Me—such a person is My devotee, and he is dear to Me.

15 One who causes no disturbance to anyone and who is not disturbed by anyone, who is free from elation, anger, fear and grief—he is dear to Me.

16 One who is without expectation, clean hearted, able, impartial, fearless and a renouncer of all selfish undertakings—he is My devotee, he is dear to Me.

17 One who is neither elated nor resentful, who neither laments nor hankers as he has renounced both auspicious and inauspicious endeavours, and who is endowed with devotion—he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥
ये तु धर्मामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

---

samaḥ śatrau cha mitre cha, tathā mānāpamānayoḥ
śītoṣṇa-sukha-duḥkheṣu, samaḥ saṅga-vivarjitaḥ [18]

tulya-nindā-stutir-maunī, santuṣṭo yena kenachit
aniketaḥ sthira-matir, bhaktimān me priyo naraḥ [19]

ye tu dharmāmṛtam idaṁ, yathoktaṁ paryupāsate
śraddadhānā mat-paramā, bhaktās te 'tīva me priyāḥ [20]

(**yaḥ**) **naraḥ**–A person who; **samaḥ**–sees with equality; **śatrau cha**–an enemy; **mitre cha**–and a friend; **tathā**–and similarly; **samaḥ**–is equipoised; **māna-apamānayoḥ**–in honour and dishonour; **śita-uṣṇa-sukha-duḥkheṣu**–and in the presence of cold, heat, pleasure and pain; **saṅga-vivarjitaḥ**–who has given up all attachment; **tulya-nindā-stutiḥ**–and who considers abuse and praise equally; **maunī**–who is contemplative or of controlled speech; **santuṣṭaḥ**–satisfied; **yena kenachit**–in any eventuality; **aniketaḥ**–who has no attachment to hearth and home; **sthira-matiḥ**–whose mind is peaceful; **bhaktimān**–and who is endowed with devotion; (**saḥ**) **me priyaḥ**–he is dear to Me.

ye tu śraddadhānāḥ–Those faithful persons who; **paryupāsate**–adore and follow; **idam**–this; **dharma-amṛtam**–nectarine path; **yathā-uktam**–as described; **mat-paramāḥ**–knowing Me as the supreme goal; **te bhaktāḥ**–such devotees; **atīva**–are very; **priyaḥ**–dear; **me**–to Me.

18, 19 A person who sees with equality an enemy and a friend; who is equipoised in honour and dishonour, and in the presence of cold, heat, pleasure and pain; who has given up all attachment; who considers abuse and praise equally; who is contemplative; who is satisfied in all circumstances; who has no attachment to hearth and home; whose mind is peaceful, and who is endowed with devotion—he is dear to Me.

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥१२॥

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde bhakti-yogo nāma dvādaśo 'dhyāyaḥ [12]

20 Those faithful devotees who, knowing Me as the supreme goal of life, wholeheartedly follow the nectarine path I have described, are very dear to Me.

End of Chapter Twelve

The Path of Devotion

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

त्रयोदशोऽध्यायः

CHAPTER THIRTEEN

Prakṛti-puruṣa-viveka-yoga

Distinction Between Matter and Spirit

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥१॥

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥२॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥३॥

arjuna uvācha

prakṛtiṁ puruṣaṁ chaiva, kṣetraṁ kṣetrajñam eva cha
etad veditum ichchhāmi, jñānaṁ jñeyaṁ cha keśava [1]

śrī-bhagavān uvācha

idaṁ śarīraṁ kaunteya, kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ, kṣetrajña iti tad vidaḥ [2]
kṣetrajñaṁ chāpi māṁ viddhi, sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ, yat taj jñānaṁ mataṁ mama [3]

arjunaḥ uvācha–Arjuna said: (**he**) **keśava**–O Keśava; (**aham**)–I; **ichchhāmi**–wish; **veditum**–to know; **etat**–about these subjects: **prakṛtim**–material nature; **puruṣam cha eva**–and the person; **kṣetram**–the field; **kṣetra-jñam eva cha**–and the knower of the field; **jñānam**–knowledge; **jñeyam cha**–and the object of knowledge.

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **kaunteya**–O son of Kuntī; **idam sarīram**–this body; **abidhīyate iti**–is called; **kṣetram**–*kṣetra,* or the field. **yaḥ vetti**–One who knows; **etat**–this field; **tat vidaḥ**–the learned; **prāhuḥ**–describe; **tam**–him; **kṣetra-jñaḥ iti**–as *kṣetrajña,* the knower of the field.

(**he**) **bhārata**–O descendant of the Bharata dynasty; **api**–further; **cha**–also; **viddhi**–know; **mām**–Me; **sarva-kṣetreṣu**–within all bodies; **kṣetra-jñam**–as *kṣetrajña,* the knower of the field. **yat jñānam**–This knowledge; **kṣetra-kṣetrajñayoḥ**–of the field and the knower of the field; **tat jñānam**–is actual knowledge; **mama matam**–in My opinion.

1 Arjuna said: O Keśava, I would like to know about material nature, the person, the field, the knower of the field, knowledge and the object of knowledge.

2 The Supreme Lord said: O Arjuna, this body is known as the field. One who knows this field is described by the learned as the knower of the field.

**तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥४॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥५॥
महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥६॥
इच्छा द्वेषः सुखं दुखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥७॥**

**tat kṣetraṁ yach cha yādṛk cha, yad vikāri yataś cha yat
sa cha yo yat prabhāvaś cha, tat samāsena me śṛṇu** [4]
**ṛṣibhir bahudhā gītaṁ, chhandobhir vividhaiḥ pṛthak
brahma-sūtra-padaiś chaiva, hetumadbhir viniśchitaiḥ** [5]
**mahā-bhūtāny ahaṅkāro, buddhir avyaktam eva cha
indriyāṇi daśaikaṁ cha, pañcha chendriya-gocharāḥ** [6]
**ichchhā dveṣaḥ sukhaṁ duḥkhaṁ, saṅghātaś chetanā dhṛtiḥ
etat kṣetraṁ samāsena, sa-vikāram udāhṛtam** [7]

śṛṇu–Hear; **me**–from Me; **tat samāsena**–briefly; **yat tat kṣetram**–what that field is; **cha**–and; **yādṛk**–how is it constituted; **cha**–and; **yat vikāri**–what its transformations are; **cha**–and; **yataḥ**–wherefrom; **yat**–it develops; **cha**–and; **yaḥ**–who is; **saḥ**–that knower of the field; **cha**–and; **yat prabhāvaḥ**–what his potency is.

(**tat**)–That knowledge of *kṣetra* and *kṣetrajña*; **gītam**–is sung; **vividhaiḥ ṛṣibhiḥ**–by many types of sages; **bahudhā eva**–in many ways; **pṛthak chhandobhiḥ**–by the different *Vedas*; **brahma-sūtra-padaiḥ**–and by the aphorisms of *Vedānta*; **viniśchitaiḥ**–with conclusive; **hetumadbhiḥ cha**–logic.

mahā-bhūtāni–The five primary elements; **ahaṅkāraḥ**–ego; **buddhiḥ**–intelligence (*mahat-tattva*); **avyaktam eva cha**–the unmanifest material nature; **daśa indriyāṇi**–the ten senses (the five senses of action–voice, hands, legs, anus and genital; and the five senses of perception–eye, tongue, skin, nose and ear); **ekam cha**–and the mind; **pañcha cha**–and the five; **indriya-gocharāḥ**–corresponding objects of the senses (form, taste, touch, smell and sound); **ichchhā**–likes; **dveṣaḥ**–dislikes; **sukham**–happiness; **duḥkham**–unhappiness; **saṅghātaḥ**–the aggregate, the gross body; **chetanā**–consciousness; **dhṛtiḥ**–determination; **etat**–all these; **udāhṛtam**–are described; **samāsena**–in brief; **kṣetram**–as the field; **sa-vikāram**–with its transformations.

3 O Bhārata, you should also know Me as the knower of all fields. This knowledge, of the field and of the knower of the field, is true knowledge, in My opinion.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥८॥
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥९॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१०॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥११॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥१२॥

---

amānitvam adambhitvam, ahiṁsā kṣāntir ārjavam
āchāryopāsanaṁ śauchaṁ, sthairyam ātma-vinigrahaḥ [8]
indriyārtheṣu vairāgyam, anahaṅkāra eva cha
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [9]
asaktir anabhiṣv-aṅgaḥ, putra-dāra-gṛhādiṣu
nityaṁ cha sama-chittatvam, iṣṭāniṣṭopapattiṣu [10]
mayi chānanya-yogena, bhaktir avyabhichāriṇī
vivikta-deśa-sevitvam, aratir jana-saṁsadi [11]
adhyātma-jñāna-nityatvaṁ, tattva-jñānārtha-darśanam
etaj jñānam iti proktam, ajñānaṁ yad ato 'nyathā [12]

---

etat j**ñānam**–The following qualities denote knowledge: **amānitvam**–the quality of desirelessness for honour; **adambhitvam**–pridelessness; **ahiṁsā**–nonviolence; **kṣāntiḥ**–forbearance; **ārjavam**–straightforwardness and simplicity; **āchārya-upāsanam**–service to the spiritual master; **śaucham**–purity; **sthairyam**–steadiness; **ātma-vinigrahaḥ**–self-control; **indriya-artheṣu vairāgyam**–detachment from the objects of the senses; **anahaṅkāraḥ eva cha**–absence of egoism; **duḥkha-doṣa-anudarśanam**–awareness of the miseries; **janma-mṛtyu-jarā-vyādhi**–of birth, death, infirmity and disease; **asaktiḥ**–worldly detachment; **anabhiṣu-aṅgaḥ**–not to dote on; **putra-dāra-gṛha-ādiṣu**–children, wife, home, etc.; **nityam sama-chittatvam cha**–constant equanimity; **iṣṭa-aniṣṭa-upapattiṣu**–in desirable or undesirable circumstances; **cha**–and; **ananya-yogena**–single-minded; **avyabhichāriṇī**–undeviating; **bhaktiḥ**–devotion; **mayi**–to Me; **vivikta-deśa-sevitam**–residing in a solitary place; **aratiḥ**–indifference; **jana-saṁsadi**–to mundane association; **adhyātma-jñāna-nityatvam**–constancy in self-knowledge; **tattva-jñāna-artha-darśanam**–and the vision of the goal of true knowledge; **iti**–thus; **proktam**–has been proclaimed; (**ṛṣibhiḥ**)–by the sages. **yat**–Anything; **anyathā**–contrary; **ataḥ**–to this; **ajñānam**–is nescience.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१३॥

jñeyaṁ yat tat pravakṣyāmi, yaj jñātvāmṛtam aśnute
anādi mat-paraṁ brahma, na sat tan nāsad uchyate [13]

(**aham**) **pravakṣyāmi**–I now describe; **tat**–that; **yat**–which; **jñeyam**–is the object of knowledge; **jñātvā**–realizing; **yat**–which; **amṛtam**–the nectar of life; **aśnute**–is attained. **tat brahma uchyate**–That is known as Brahma; **anādi**–beginningless, eternal; **mat-param**–resting in Me; **na sat**–beyond being, beyond the material effect; **na asat**–and beyond non-being, beyond the material cause.

4 Now hear from Me briefly what this field is, its constitution, transformations, causes and effects; and who the knower of the field is, and of his potency.
5 This has been taught in many ways by various sages, the different *Vedas* and the aphorisms of the *Brahma-sūtra* with its conclusive logic.
6, 7 The five primary elements of ether, air, fire, water and earth; ego, intelligence, and the unmanifest material nature; the ten senses, the mind, and the five objects of the senses; likes, dislikes, happiness, unhappiness, the aggregate, consciousness and determination—all these are summarily known as the field and its transformations.
8–12 Desirelessness for honour, pridelessness, nonviolence, forbearance, honesty, service to the spiritual master, purity, stability, self-control, detachment from the objects of the senses, absence of egoism, awareness of the miseries of birth, disease, old age and death; worldly detachment, absence of doting on children, wife, home, etc., constant equanimity in desirable or undesirable circumstances, undeviating pure devotion to Me, residing in a solitary place, indifference to mundane association, constancy in self-knowledge, and the vision of the goal of true knowledge—all these qualities have been said to denote knowledge. Anything contrary to this is to be considered ignorance.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१४॥
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१५॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१६॥

sarvataḥ pāṇi-pādaṁ tat, sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke, sarvam āvṛtya tiṣṭhati [14]
sarvendriya-guṇābhāsaṁ, sarvendriya-vivarjitam
asaktaṁ sarva-bhṛch chaiva, nirguṇaṁ guṇa-bhoktṛ cha [15]
bahir antaś cha bhūtānām, acharaṁ charam eva cha
sūkṣmatvāt tad avijñeyaṁ, dūrasthaṁ chāntike cha tat [16]

sarvataḥ–Everywhere; **pāṇi-pādam**–hands and feet; **sarvataḥ**–everywhere; **akṣi-śiraḥ-mukham**–eyes, heads and mouths; **sarvataḥ**–everywhere; **śrutimat**–ears; **tat**–that object of knowledge; **tiṣṭhati**–exists; **āvṛtya**–pervading; **sarvam**–everything; **loke**–in the universe.

sarva-indriya-guṇa-ābhāsam–(He) illuminates all the senses and their functions; (**tad api**)–yet; **sarva-indriya-vivarjitam**–is without (material) senses. **asaktam**–(Although) aloof; **sarva-bhṛt cha**–(He is) the maintainer of all. **nirguṇam cha**–(Although) transcendental to the modes of nature; **guṇa-bhoktṛ eva**–(He is) the Lord of all qualities.

tat–That knowable is; **bahiḥ cha**–outside; **antaḥ**–and inside; **acharam**–stationary; **charam eva cha**–and moving; **bhūtānām**–beings. **sūkṣmatvāt**–Due to subtlety; **tat**–that; **avijñeyam**–is difficult to comprehend; **antike cha**–near; **dūra-stham cha**–yet far.

13 Now I shall describe the object of knowledge, realizing which one attains the nectar of life. Resting in Me, it is known as Brahman, eternal, neither being nor non-being.

14 Everywhere are His hands and feet, everywhere are His eyes, heads, mouths and ears. He pervades the entire universe (as the Supersoul).

15 He illuminates all the senses and their functions, yet He is without material senses; He is completely aloof to everything, yet He is the maintainer of all (Viṣṇu); He is transcendental to the three modes of material nature, yet He is the Lord of all qualities.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१७॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥१८॥
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१९॥

avibhaktaṁ cha bhūteṣu, vibhaktam iva cha sthitam
bhūta-bhartṛ cha taj jñeyaṁ grasiṣṇu prabhaviṣṇu cha [17]
jyotiṣām api taj jyotis, tamasaḥ param uchyate
jñānaṁ jñeyaṁ jñāna-gamyaṁ, hṛdi sarvasya dhiṣṭhitam [18]
iti kṣetraṁ tathā jñānaṁ, jñeyaṁ choktuṁ samāsataḥ
mad-bhakta etad vijñāya, mad-bhāvāyopapadyate [19]

tat avibhaktam–That indivisible; **sthitam**–appears; **vibhaktam iva cha**–as divided; **bhūteṣu**–in the living beings. (**tat eva**)–He; **jñeyam**–is to be known; **prabha-viṣṇu cha**–as the manifestor; **bhūta-bhartṛ cha**–the maintainer; **grasiṣṇu cha**–and the devourer.

tat–He; **uchyate**–is said to be; **jyotiḥ**–the illuminator; **jyotiṣām api**–of the luminaries; **param**–beyond; **tamasaḥ**–the darkness; (**tat eva**)–He is; **jñānam**–knowledge; **jñeyam**–the object of knowledge; **jñāna-gamyam**–reached by knowledge (verses 8-12); **dhiṣṭhitam**–situated as the Supersoul; **hṛdi**–within the hearts; **sarvasya**–of all.

iti–Thus; **kṣetram**–the field; **jñānam**–knowledge; **jñeyam cha**–and the object of knowledge (the Lord in His aspects of Brahman, Paramātman and Bhagavān); **tathā uktam**–are described; **samāsataḥ**–in brief. **etat vijñāya**–Realizing this; **mat-bhaktaḥ**–My devotee; **upapadyate**–attains; **mat-bhāvāya**–love for Me.

16 He is situated within and without all moving and stationary beings, near yet far, subtle and therefore most difficult to comprehend.
17 Although indivisible, He appears as divided in all beings. He is to be known as the one who manifests, maintains, and devours all beings.
18 He is known as the illuminator of the luminaries, beyond darkness. Situated in the hearts of all beings, He is knowledge, the object of knowledge, reached by knowledge.
19 The field, knowledge and the object of knowledge have been briefly described by Me. Realizing these truths, My devotee attains love for Me.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥२०॥
कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२१॥
पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२२॥

---

prakṛtiṁ puruṣaṁ chaiva, viddhy anādī ubhāv api
vikārāṁś cha guṇāṁś chaiva, viddhi prakṛti-sambhavān [20]
kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir uchyate
puruṣaḥ sukha-duḥkhānaṁ, bhoktṛtve hetur uchyate [21]
puruṣaḥ prakṛti-stho hi, bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya, sad-asad-yoni-janmasu [22]

---

viddhi–Know; **ubhau api**–both; **prakṛtim**–nature–Māyā; **puruṣam cha**–and the *jīvātman,* individual soul, described as 'knower of the field'; **anādī eva**–to be beginningless. **viddhi**–Know; **vikārān cha**–the transformations–body, senses and their functions; **guṇān eva cha**–and the transformations of the modes of nature, as happiness, unhappiness, sorrow and delusion, etc.; **prakṛti-sambhavān**–as born of material nature.

prakṛtiḥ–Material nature (with the presence of *puruṣa*); **uchyate**–is said to be; **hetuḥ**–the cause; **kārya-kāraṇa-kartṛtve**–via the presiding demigods of the senses, of the production of the effect, as the body, and of the cause, as the senses. **puruṣaḥ**–The person–*jīva*; **uchyate**–is said to be; **hetuḥ**–the cause; **bhoktṛtve**–of the state of being an enjoyer or a sufferer; **sukha-duḥkhānām**–of happiness and unhappiness.

prakṛti-sthaḥ–Situated within (the body which is an effect of) material nature; **puruṣaḥ hi**–a person; **bhuṅkte**–enjoys; **guṇān**–the modes; **prakṛti-jān**–born of material nature. **guṇa-saṅgaḥ**–Attachment to the modes (as body, senses, etc.); (**bhavati**)–is; **kāraṇam**–the cause; **asya**–of that person's; **sat-asat-yoni-janmasu**–births in higher and lower species.

---

20 Know that both material nature (Māyā) and the person (individual soul) are beginningless, and know that the transformations (body, senses and their functions) and the transformations of the modes of nature (such as pleasure, pain, sorrow and delusion) are born of material nature.

21 Material nature is said to be the cause of the production of effect (the body) and cause (the senses); the person (in material bondage) is said to be the cause of the condition of being an enjoyer or a sufferer of happiness and unhappiness.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥२३॥
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२४॥
ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२५॥

upadraṣṭānumantā cha, bhartā bhoktā maheśvaraḥ
paramātmeti chāpy ukto, dehe 'smin puruṣaḥ paraḥ [23]
ya evaṁ vetti puruṣaṁ, prakṛtiṁ cha guṇaiḥ saha
sarvathā vartamāno 'pi, na sa bhūyo 'bhijāyate [24]
dhyānenātmani paśyanti, kechid ātmānam ātmanā
anye sāṅkhyena yogena, karma-yogena chāpare [25]

paraḥ puruṣaḥ–The Supreme Person; **upadraṣṭā**–witness; **anumantā**–sanctioner; **bhartā**–support; **bhoktā**–maintainer; **mahā-īśvaraḥ cha**–and Supreme Lord; **asmin dehe**–within this body; **api uktaḥ**–is also described; **iti cha**–as; **paramātmā**–Paramātman, the Supersoul.

yaḥ–One who; **evam vetti**–thus knows; **puruṣam**–the Supreme Person; **prakṛtim cha**–and material nature; **guṇaiḥ saha**–with its modes; **saḥ**–he; **vartamānaḥ api**–though present; **sarvathā**–in any situation; **na abhijāyate**–is not born; **bhūyaḥ**–again.

kechit–Some; **paśyanti**–see; **dhyānena**–by meditation; **ātmanā**–by the pure consciousness; **ātmānam**–the Supersoul; **ātmani**–within the heart; **anye**–others; **sāṅkhyena yogena**–by *sāṅkhya-yoga*; **apare cha**–and yet others; **karma-yogena**–by *karma-yoga.*

22 Being situated within material nature, a person enjoys the modes born of material nature. His attachment to these modes is the cause of his repeated births in higher and lower species.

23 The Supreme Person—the witness, sanctioner, support, guardian, and almighty Lord within this body, is known as Paramātman, the Supersoul.

24 Thus, one who truly knows the Supreme Person and material nature with its modes, will never in any circumstances have to take birth again.

25 With their pure consciousness, some persons see the Supersoul within the heart, in their meditation. Others

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२६॥
यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२७॥
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२८॥

anye tv evam ajānantaḥ, śrutvānyebhya upāsate
te 'pi chātitaranty eva, mṛtyuṁ śruti-parāyaṇāḥ [26]
yāvat sañjāyate kiñchit, sattvaṁ sthāvara-jaṅgamam
kṣetra-kṣetrajña-saṁyogāt, tad viddhi bharatarṣabha [27]
samaṁ sarveṣu bhūteṣu, tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ, yaḥ paśyati sa paśyati [28]

anye tu–Yet others; **ajānantaḥ**–not knowing; **evam**–of all these methods; **upāsate**–worship; **śrutvā**–by hearing; **anyebhyaḥ**–from others. **te api**–They too; **śruti-parāyaṇāḥ** (**santaḥ**)–when their faith is deepened by hearing; **atitaranti eva**–surpass; **mṛtyum cha**–death.

(**he**) **bharatarṣabha**–O best of the Bharata dynasty; **yāvat kiñchit**–whatever; **sthāvara-jaṅgamam**–stationary or moving; **sattvam**–being; **sañjayate**–is born; **viddhi**–know; **tat**–that; **kṣetra-kṣetrajña-saṁyogāt**–as born of the combination of the field and its knower.

yaḥ–One who; **paśyati**–sees; **parama-īśvaram**–the Supreme Lord; **tiṣṭhantam**–situated; **samam**–equally; **sarveṣu bhūteṣu**–in all beings; **avinaśyantam**–as the imperishable; **vinaśyatsu**–within the perishable; **saḥ**–such a person; **paśyati**–sees perfectly.

perceive Him through enlightenment, and yet others by the *yoga* of selfless action.

26 Further, there are those who, not knowing of these methods, engage in worship by hearing the scriptures. When their faith is deepened by such hearing, they, too, surpass the mortal plane.

27 O Arjuna, best of the Bhāratas, whatever is born in the world, whether moving or stationary, know it to be manifest from the combination of the field and its knower.

28 One who sees the Supreme Lord situated equally within all beings as the imperishable within the perishable—such a person sees perfectly.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२९॥
प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥३०॥
यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३१॥

samaṁ paśyan hi sarvatra, samavasthitam īśvaram
na hinasty ātmanātmānaṁ, tato yāti parāṁ gatim [29]
prakṛtyaiva cha karmāṇi, kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānam, akartāraṁ sa paśyati [30]
yadā bhūta-pṛthag-bhāvam, eka-stham anupaśyati
tata eva cha vistāraṁ, brahma sampadyate tadā [31]

(**saḥ**) **hi**–Such a person; **paśyan**–by seeing; **samam**–with equality; **īśvaram**–the Lord; **samavasthitam**–dwelling alike; **sarvatra**–in every place; **na hinasti**–does not deceive, deprive; **ātmānam**–himself; **ātmanā**–by himself; **tataḥ**–and therefore; **yāti**–attains; **parām gatim**–the supreme destination.

cha–And; **yaḥ**–he who; **paśyati**–sees; **tathā**–that; **sarvaśaḥ**–all; **karmāṇi**–actions; **kriyamāṇāni**–are brought about; **eva**–only; **prakṛtyā**–by material nature; **saḥ**–such a person; **paśyati**–sees; **ātmānam**–himself; **akartāram**–as non-doer.

yadā–When; (**saḥ**)–such a seer; **anupaśyati**–can see; **bhūta-pṛthak-bhāvam**–the different types of beings; **eka-stham**–situated in the one nature; **cha**–and; (**bhūtānām**) **vistāram**–the projection of all beings; **tataḥ eva**–from that nature; **tadā**–then; **brahma sampadyate**–the state of Brahman is reached.

29 Such a person with the vision of equality, seeing the Lord dwelling in every place alike, does not deceive himself, and thus he attains the supreme destination.

30 He who sees that all actions are brought about only by material nature, sees himself as non-doer.

31 When such an enlightened person realizes that the different types of beings are situated within the one nature and that all are made manifest from that nature, he attains realization of Brahman.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३२॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३३॥
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षत्री तथा कृत्स्नं प्रकाशयति भारत ॥३४॥

anāditvān nirguṇatvāt, paramātmāyam avyayaḥ
śarīra-stho 'pi kaunteya, na karoti na lipyate [32]
yathā sarva-gataṁ saukṣmyād, ākāśaṁ nopalipyate
sarvatrāvasthito dehe, tathātmā nopalipyate [33]
yathā prakāśayaty ekaḥ, kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ, prakāśayati bhārata [34]

(**he**) **kaunteya**–O son of Kuntī; **anāditvāt**–because of eternality; **nirguṇatvāt**–and being transcendental to the material modes; **avyayaḥ**–and inexhaustible; **ayam**–the; **paramātmā**–Supersoul; **śarīra-sthaḥ api**–although present within the field; **na karoti**–neither acts; **na lipyate**–nor is affected by any action.

yathā–As; **sarva-gatam**–the all-pervading; **ākāśam**–space; **na upalipyate**–is not tainted by anything, is untouched; **saukṣmyāt**–due to its subtleness; **tathā**–similarly; **ātmā**–*ātman,* the soul; **avasthitaḥ**–situated; **sarvatra**–pervading; **dehe**–the body; **na upalipyate**–is not tainted or touched.

(**he**) **bhārata**–O Arjuna; **yathā**–as; **ekaḥ**–the one; **raviḥ**–sun; **prakāśayati**–illuminates; **imam**–this; **kṛtsnam**–entire; **lokam**–world; **tathā**–similarly; **kṣetrī**–the occupier of the field; **prakāśayati**–illuminates; **kṛtsnam**–the entire; **kṣetram**–field.

32 O Arjuna, since the Supersoul is beginningless, transcendental and inexhaustible, although also present within the field (with the individual soul), He neither acts nor is affected by any action.

33 As the most subtle element of space pervades everything yet is not tainted by anything, similarly, the soul, though pervading the body, is not tainted by it.

34 O Bhārata, as the one sun illuminates the entire world, the occupier of the field illuminates the entire field.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३५॥
इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे प्रकृतिपुरुष-विवेक-योगो नाम त्रयोदशोऽध्यायः ॥१३॥

---

kṣetra-kṣetrajñayor evam, antaraṁ jñāna-chakṣuṣā
bhūta-prakṛti-mokṣaṁ cha, ye vidur yānti te param [35]
iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde prakṛti-puruṣa-viveka-yogo nāma trayodaśo 'dhyāyaḥ [13]

---

ye–Those who; **jñāna-chakṣuṣā**–through the eyes of knowledge; **evam viduḥ**–can thus know; **antaram**–the distinction; **kṣetra-kṣetrajñayoḥ**–between the field and its knower; **cha**–and (can thus know); **bhūta-prakṛti-mokṣam**–the way of liberation of the living beings from material nature; **te**–they; **yānti**–attain; **param**–the Supreme.

---

35 Those who, through the eyes of knowledge, can thus distinguish between the field and the knower of the field, and who can thus know the path of liberation of the living beings from material nature—such persons attain the Supreme.

End of Chapter Thirteen

Distinction between Matter and Spirit

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

चतुर्दशोऽध्यायः

CHAPTER FOURTEEN

Guṇatraya-vibhāga-yoga

The Three Divisions of Material Nature

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥
मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥३॥

śrī-bhagavān uvācha

paraṁ bhūyaḥ pravakṣyāmi, jñānānāṁ jñānam uttamam
yaj jñātvā munayaḥ sarve, parāṁ siddhim ito gatāḥ [1]
idaṁ jñānam upāśritya, mama sādharmyam āgatāḥ
sarge 'pi nopajāyante, pralaye na vyathanti cha [2]
mama yonir mahad-brahma, tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata [3]

śrī-bhagavān uvācha–The Supreme Lord said: **bhūyaḥ**–Again; (**aham**) **pravakṣyāmi**–I shall speak; **param**–the supreme; **jñānam**–knowledge, teaching; **uttamam**–the highest; **jñānānām**–of all fields of knowledge; **jñātvā**–knowing; **yat**–which; **sarve**–all; **munayaḥ**–the sages; **gatāḥ**–attained; **parām**–ultimate; **siddhim**–perfection; **itaḥ**–beyond this mundane plane.

upāśritya–Taking refuge in; **idam**–this; **jñānam**–knowledge; (**jīvaḥ**)–the living being; **āgatāḥ** (**santaḥ**)–attaining; **sādharmyam**–the same (spiritual) nature; **mama**–as Mine; **na upajāyante**–is neither born; **sarge api**–in the universal manifestation; **na vyathanti**–nor suffers; **pralaye cha**–in the universal dissolution.

(**he**) **bhārata**–O Arjuna; **mahat-brahma**–primordial matter; **mama yoniḥ**–is My place of impregnation; **tasmin**–into which; **aham**–I; **dadhāmi**–cast; **garbham**–the seed. **tataḥ**–From there; **sambhavaḥ**–the birth; **sarva-bhūtānām**–of all living beings; **bhavati**–occurs.

1 The Supreme Lord said: Again, I shall describe to you the supreme teaching, the highest of all fields of knowledge, knowing which the sages attained the ultimate perfection beyond this mundane plane.

2 By taking refuge in this knowledge, the soul attains to My nature. Then he is neither born in the cosmic manifestation, nor does he suffer (death) in the cosmic dissolution.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥
सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥
तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥

sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir, ahaṁ bīja-pradaḥ pitā [4]
sattvaṁ rajas tama iti, guṇāḥ prakṛti-sambhavāḥ
nibadhnanti mahā-bāho, dehe dehinam avyayam [5]
tatra sattvaṁ nirmalatvāt, prakāśakam anāmayam
sukha-saṅgena badhnāti, jñāna-saṅgena chānagha [6]

(**he**) **kaunteya**–O son of Kuntī; **yāḥ mūrtayaḥ**–of all forms which; **sambhavanti**–are born; **sarva-yoniṣu**–of the wombs of all species; **tāsām**–their; **yoniḥ**–womb; **mahat brahma**–is primordial matter; **aham**–and I; **bīja-pradaḥ**–the seed-giving; **pitā**–father.

(**he**) **mahā-bāho**–O mighty hero; **guṇāḥ**–the qualities; **sattvam rajaḥ tamaḥ iti**–known as goodness, passion, and ignorance; **prakṛti-sambhavāḥ**–manifest from material nature; **nibadhnanti**–bind; **avyayam**–the immutable; **dehinam**–resident of the body; **dehe**–within the body.

(**he**) **anagha**–O sinless one; **tatra**–among these three; **nirmalatvāt**–due to purity; **sattvam**–the mode of goodness; **prakāśakam**–illuminating; **anāmayam**–and wholesome; **badhnāti**–binds; (**dehinam**)–the embodied living being; **sukha-saṅgena**–with happiness; **jñāna-saṅgena cha**–and knowledge.

3 O Bhārata, I place the seed within My womb of primordial matter from which all living beings take birth.
4 O Kaunteya, primordial matter is the original womb of all life-forms that are born of the wombs of all species, and I am the seed-giving father.
5 O mighty hero, Arjuna, the three modes of goodness, passion, and ignorance, born of material nature, bind the immutable spirit soul within the body.
6 O sinless one, of these three modes, due its purity, the mode of goodness is illuminating and wholesome, conditioning one to happiness and knowledge.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥
सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥९॥

rajo rāgātmakaṁ viddhi, tṛṣṇā-saṅga-samudbhavam
tan nibadhnāti kaunteya, karma-saṅgena dehinam [7]
tamas tv ajñāna-jaṁ viddhi, mohanaṁ sarva-dehinām
pramādālasya-nidrābhis, tan nibadhnāti bhārata [8]
sattvaṁ sukhe sañjayati, rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ, pramāde sañjayaty uta [9]

(**he**) **kaunteya**–O son of Kuntī; **viddhi**–know; **rajaḥ**–the mode of passion; **rāga-ātmakam**–as the embodiment of desire; **tṛṣṇā-saṅga-samudbhavam**–born of hankering and attachment. **tat**–That *rajo-guna* mode of passion; **nibadhnāti**–binds; **dehinam**–the embodied; **karma-saṅgena**–by action.

(**he**) **bhārata**–O Arjuna; **viddhi tu**–and know; **tamaḥ**–the mode of ignorance; **ajñāna-jam**–born of darkness; **mohanam**–the delusion; **sarva-dehinām**–of all the embodied beings; **tat**–that; **nibadhnāti**–binds; (**dehinam**)–the living being; **pramāda-ālasya-nidrābhiḥ**–with delusion, laziness and sleep.

(**he**) **bhārata**–O Arjuna; **sattvam**–the mode of goodness; **sañjayati**–dominates; (**dehinam**)–the embodied living being; **sukhe**–with happiness; **rajaḥ**–and the mode of passion; **karmaṇi**–with action; **tu**–but; **tamaḥ**–the mode of ignorance; **āvṛtya**–covering; **jñānam**–knowledge; **sañjayati uta**–binds one; **pramāde**–with illusion.

7 O son of Kuntī, know the mode of passion to be the embodiment of desire. Born of hankering and attachment, it conditions one to action.

8 And, O Bhārata, know the mode of ignorance, born of darkness, to be the ignorance of all the embodied beings, conditioning them to delusion, laziness and slumber.

9 O Arjuna, the mode of goodness conditions the embodied being to happiness, and the mode of passion conditions him to action. But the mode of ignorance covers his knowledge and traps him in illusion.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥
सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

---

rajas tamaś chābhibhūya, sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaś chaiva, tamaḥ sattvaṁ rajas tathā [10]
sarva-dvāreṣu dehe 'smin, prakāśa upajāyate
jñānaṁ yadā tadā vidyād, vivṛddhaṁ sattvam ity uta [11]
lobhaḥ pravṛttir ārambhaḥ, karmaṇām aśamaḥ spṛhā
rajasy etāni jāyante, vivṛddhe bharatarṣabha [12]

(**he**) **bhārata**–O Arjuna; **sattvam**–the mode of goodness; **bhavati**–appears; **abhibhūya**–defeating; **rajaḥ tamaḥ cha**–the modes of passion and ignorance. **rajaḥ**–The mode of passion; (**bhavati**)–appears; (**abhibhūya**)–defeating; **sattvam tamaḥ eva cha**–goodness and ignorance too. **tathā**–Similarly; **tamaḥ**–ignorance; (**abhibhūya bhavati**)–defeats; **sattvam rajaḥ**–goodness and passion.

yadā–When; **prakāśaḥ**–illumination; **jñānam**–of knowledge; **upajāyate**–appears; **sarva-dvāreṣu**–in the gateways (the senses); **asmin dehe**–of this body; **tadā**–then; **vidyāt iti uta**–know by that symptom; **sattvam**–the mode of goodness; **vivṛddham**–has increased.

(**he**) **bharatarṣabha**–O most noble of the Bharata dynasty; **rajasi vivṛddhe**–with a predominance of the mode of passion; **etāni**–all these symptoms; **jāyante**–are manifest: **lobhaḥ**–greed; **pravṛttiḥ**–exertion; **ārambhaḥ**–undertaking; **karmaṇām**–of activities; **aśamaḥ**–unrest; **spṛhā**–and hankering.

---

10 O Bhārata, goodness overcomes passion and ignorance, passion overcomes goodness and ignorance, and ignorance overcomes goodness and passion. Each mode in turn defeats the others in an unending battle for supremacy.

11 When the gateways of the body are illuminated with knowledge, know this to be the manifestation of the mode of goodness.

12 O Arjuna, most noble of the Bharata dynasty, know that when the mode of passion predominates in a person,

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥

aprakāśo 'pravṛttiś cha, pramādo moha eva cha
tamasy etāni jāyante, vivṛddhe kuru-nandana [13]
yadā sattve pravṛddhe tu, pralayaṁ yāti deha-bhṛt
tadottama-vidāṁ lokān, amalān pratipadyate [14]
rajasi pralayaṁ gatvā, karma-saṅgiṣu jāyate
tathā pralīnas tamasi, mūḍha-yoniṣu jāyate [15]

(**he**) **kuru-nandana**–O descendant of Kuru; **tamasi vivṛddhe**–by the force of the mode of ignorance; **etāni**–all these symptoms; **jāyante**–are manifest: **aprakāśaḥ**–dullness; **apravṛttiḥ cha**–inactivity; **pramādaḥ**–delusion; **mohaḥ eva cha**–and bewilderment.

yadā–When; **deha-bhṛt**–the embodied; **pravṛddhe** (**sati**)–having developed; **sattve**–goodness; **yāti**–reaches; **pralayam**–death; **tadā tu**–then; **amalān**–the pure; **lokān**–planes; **uttama-vidām**–of persons of higher knowledge (worshippers of Hiraṇyagarbha [Brahmā], etc.); **pratipadyate**–are attained.

(**jīvaḥ**) **pralayam gatvā**–When a person dies; **rajasi** (**pravṛddhe**)–with a predominance of the mode of passion; **jāyate**–he is born; **karma-saṅgiṣu**–as a human attached to action. **tathā**–Similarly; **pralīnaḥ** (**san**)–dying; **tamasi** (**vivṛddhe**)–when the mode of ignorance predominates; **jāyate**–one takes birth; **mūḍha-yoniṣu**–in the lower species.

greed, exertion, undertaking of activities, unrest and hankering become manifest.

13 O Kurunandana, by the influence of the mode of ignorance, all the symptoms of dullness, inactivity, delusion and bewilderment become manifest.

14 If a person dies in a state of the mode of goodness, he goes to the pure planes where those who have higher knowledge reside.

15 When a person dies in the mode of passion, he takes birth as a human attached to worldly activity. If one dies in the mode of ignorance, he takes birth in the lower species.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥
सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥

karmaṇaḥ sukṛtasyāhuḥ, sāttvikaṁ nirmalaṁ phalam
rajasas tu phalaṁ duḥkham, ajñānaṁ tamasaḥ phalam [16]
sattvāt sañjāyate jñānaṁ, rajaso lobha eva cha
pramāda-mohau tamaso bhavato 'jñānam eva cha [17]
ūrdhvaṁ gachchhanti sattva-sthā, madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gachchhanti tāmasāḥ [18]

(**paṇḍitāḥ**)–The learned; **āhuḥ**–proclaim; **phalam**–the fruit; **sukṛtasya karmaṇaḥ**–of good works; **nirmalam**–is pure; **sāttvikam**–and of the nature of goodness; **tu phalam**–and the fruit; **rajasaḥ**–of passionate action; **duḥkham**–is sorrow; **phalam** (**cha**)–and the fruit; **tamasaḥ**–of ignorant action; **ajñānam**–is ignorance.

sattvāt–From goodness; **jñānam**–knowledge; **cha eva**–and; **rajasaḥ**–from passion; **lobhaḥ**–greed; **sañjayate**–is born; **tamasaḥ** (**cha**)–and from ignorance; **pramāda-mohau**–delusion and bewilderment; **bhavataḥ**–arise; **ajñānam eva cha**–and a lack of knowledge; (**bhavati**)–ensues.

sattva-sthāḥ–Persons situated in the mode of goodness; **gachchhanti**–go; **ūrdhvam**–up (to Satyaloka). **rājasāḥ**–Those in the mode of passion; **tiṣṭhanti**–remain; **madhye**–in the middle (as humans). **tāmasāḥ**–Persons in the mode of ignorance; **jaghanya-guṇa-vṛtti-sthāḥ**–tending to lower qualities; **gachchhanti**–go; **adhaḥ**–down (suffer).

16 It is said by the learned that good actions result in purity, passionate actions result in sorrow, and ignorant actions lead to darkness.

17 From the mode of goodness, knowledge arises; from the mode of passion, greed; and from the mode of ignorance, delusion, bewilderment and a lack of knowledge ensue.

18 Persons in goodness ascend (up to Satyaloka), those in passion remain in the middle (as humans), and the unfortunate, ignorant persons fall to the lower planes (of suffering).

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥
गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥
अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥२१॥

nānyaṁ guṇebhyaḥ kartāraṁ, yadā draṣṭānupaśyati
guṇebhyaś cha paraṁ vetti, mad-bhāvaṁ so 'dhigachchhati [19]
guṇān etān atītya trīn, dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair, vimukto 'mṛtam aśnute [20]
arjuna uvācha
kair liṅgais trīn guṇān etān, atīto bhavati prabho
kim āchāraḥ kathaṁ chaitāṁs, trīn guṇān ativartate [21]

yadā–When; **draṣṭā**–the living being, the witness; **anupaśyati**–sees; **na anyam**–nothing else; **guṇebhyaḥ**–but the three modes of nature; **kartāram**–as the doer; **cha**–and; **vetti**–is able to know; **param**–the Lord, transcendental; **guṇebhyaḥ**–to the modes; (**tadā**)–then; **saḥ**–he; **adhigachchhati**–attains; **mat-bhāvam**–My nature (My *bhāva-bhakti*).

dehī–The embodied living being; **atītya**–transcending; **etān trīn guṇān**–these three modes of nature; **deha-samudbhavān**–that appear in the body; **vimuktaḥ** (**san**)–being liberated; **janma-mṛtyu-jarā-duḥkhaiḥ**–from the miseries of birth, death and old age; **aśnute**–knows the joy of; **amṛtam**–immortality, love transcendental (*nirguṇa-prema*).

arjunaḥ uvācha–Arjuna said: (**he**) **prabho**–O Lord; **kaiḥ liṅgaiḥ**–by what symptoms; **bhavati** (**jñeyaḥ**)–can be known; **atītaḥ**–a person who has transcended; **etān**–these; **trīn**–three; **guṇān**–modes? **kim āchāraḥ**–How does he behave? **katham cha**–and how; **ativartate**–does he transcend; **etān**–these; **trīn guṇān**–three modes?

19 When a person sees the three modes to be the only impetus of this world, and knows the Supreme Lord, transcendental to the modes, then he comes to love Me with devotion.
20 Transcending these modes manifest in the body, he is liberated from the miseries of birth, death and old age, and knows the joy of immortality.
21 Arjuna said: O Lord, what are the symptoms of a person transcendental to these three modes of material

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥२३॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

śrī-bhagavān uvācha

prakāśaṁ cha pravṛttiṁ cha, moham eva cha pāṇḍava
na dveṣṭi sampravṛttāni, na nivṛttāni kāṅkṣati [22]
udāsīnavad āsīno, guṇair yo na vichālyate
guṇā vartanta ity evaṁ, yo 'vatiṣṭhati neṅgate [23]
sama-duḥkha-sukhaḥ svasthaḥ, sama-loṣṭrāśma-kāñchanaḥ
tulya-priyāpriyo dhīras, tulya-nindātma-saṁstutiḥ [24]
mānāpamānayos tulyas, tulyo mitrāri-pakṣayoḥ
sarvārambha-parityāgī, guṇātītaḥ sa uchyate [25]

śrī-bhagavān uvācha–The Supreme Lord replied: (**he**) **pāṇḍava**–O son of Pāṇḍu; **yaḥ**–one who; **na dveṣṭi**–neither resents; **prakāśaṁ cha**–illumination (the effect of goodness); **pravṛttim cha**–activation (the effect of passion); **moham eva cha**–and delusion (the effect of ignorance); **sampravṛttāni**–when they appear; **na kāṅkṣati**–nor hankers for them; **nivṛttāni**–when they disappear; **yaḥ**–one who; **āsīnaḥ** (**san**)–remaining; **udāsīna-vat**–as unconcerned; **na vichālyate**–is not perturbed; **gunaiḥ**–by the modes; **avatiṣṭhati**–remains poised; **na iṅgate**–without wavering; **iti evam** (**jñātvā**)–knowing that; **guṇāḥ**–the modes; **vartate**–are engaged in their functions; (**yaḥ**)–one who; **sama-duḥkha-sukhaḥ**–is equipoised in happiness and unhappiness; **sva-sthaḥ**–is situated within the self; **sama-loṣṭra-aśma-kāñchanaḥ**–with the vision of equality towards earth, stone, or gold; **tulya-priya-apriyaḥ**–equipoised in desirable and undesirable circumstances; **dhīraḥ**–wise; **tulya-nindā-ātma-saṁstutiḥ**–balanced with regard to abuse and praise; **tulyaḥ māna-apamānayoḥ**–balanced in honour and dishonour; **tulyaḥ**–balanced; **mitra-ari-pakṣayoḥ**–toward friend and foe; **sarva-ārambha-parityāgī**–and is a renouncer of all mundane endeavours; **saḥ**–that person; **uchyate**–is described; **guṇa-atītaḥ**–as transcendental to the modes of material nature.

nature? How does he behave, and how does he transcend the modes?

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥
ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

māṁ cha yo 'vyabhichāreṇa, bhakti-yogena sevate
sa guṇān samatītyaitān, brahma-bhūyāya kalpate [26]

brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya cha
śāśvatasya cha dharmasya, sukhasyaikāntikasya cha [27]

yaḥ–One who; **bhakti-yogena**–by the *yoga* of devotion; **avyabhichāreṇa**–without deviation; **sevate**–renders service; **mām cha**–unto Me (the Supreme Lord Śyāmasundara); **saḥ**–that person; **samatītya**–transcending; **etān**–these; **guṇān**–modes; **kalpate**–becomes qualified; **brahma-bhūyāya**–to know his internal divine identity (*chit-svarūpa-siddhi*).

hi–For; **aham pratiṣṭhā**–I am the basis; **brahmaṇaḥ**–of the Absolute Truth; **avyayasya cha**–and of the inexhaustible; **amṛtasya**–nectar; **śāśvatasya cha**–and of the eternal; **dharmasya**–divine pastimes; **aikāntikasya sukhasya cha**–and of the ultimate ecstasy of divine love.

22–25 The Supreme Lord replied: O Pāṇḍava, it is said that a person who has transcended the three modes of material nature neither resents illumination, activation, and delusion when they appear, nor does he hanker for them when they withdraw. Poised in the knowledge that the modes are engaging, he is not distracted by them; he remains unperturbed, unconcerned. Remaining self-satisfied, he sees joy and sorrow equally; he sees earth, rock or gold with the vision of equality; he is wise, equi-poised in desirable and undesirable circumstances, abuse and praise, honour and dishonour; he behaves fairly with friend and foe alike, and he renounces all mundane endeavours.

26 A person who, without deviation, serves Me with devotion, transcends the three modes of material nature and becomes qualified to know his internal divine identity.

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥१४॥

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde guṇatraya-vibhāga-yogo nāma chaturdaśo 'dhyāyaḥ [14]

27 I am the basis of the Absolute Truth, the inexhaustible nectar, the eternal pastimes and the ultimate ecstasy of divine love.

End of Chapter Fourteen

The Three Divisions of Material Nature

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

पञ्चदशोऽध्यायः

CHAPTER FIFTEEN

Puruṣottama-yoga

The Supreme Person

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

śrī-bhagavān uvācha
ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyayam
chhandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit [1]

śrī-bhagavān uvācha–The Supreme Lord said: **prāhuḥ**–It is said in the scriptures (when describing this material world): **ūrdhva-mūlam**–"The roots are uppermost as it is rooted in aversion to the highest principle, the Supreme Lord; **adhaḥ-śākham**–the branches face downwards, representing all beings from Lord Brahmā down to the lowest species; **avyayam**–and it is endless (for those who desire the independence to enjoy the fruits of their actions); **aśvattham**–yet transient; (for a person with devotion to the Lord) it will be 'gone tomorrow'. **chhandāṁsi**–The ritualistic verses of the *Vedas*; **parṇāni**–are represented by the protective leaves; **yasya**–of the Aśvattha or Peepul tree of this material world." **yaḥ**–One who; **veda**–knows; **tam**–that tree; **saḥ**–he; **veda-vit**–is a knower of the *Vedas*.

1 The Supreme Lord said: It is said in the scriptures that this material world is like a Peepul tree, roots up, branches down, endless yet transient. Its leaves represent the nourishing verses of the *Vedas*. One who knows this tree is a knower of the *Vedas*.

Commentary

The roots of the tree of this world are said to face upwards—its root cause is the highest plane. It is manifest by the potency of the Supreme Lord. However, it is rooted in aversion to the Lord. Its branches are said to face downwards since according to the law of *karma* all species of life from the highest to the lowest branch out from it. It is known as an Aśvattha tree. The word *aśvattha* means 'ephemeral,' or 'that which does not remain in the same state for even a day.' Yet, it is endless*

*The Peepul tree is known for its longevity.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥२॥

adhaś chordhvaṁ prasṛtās tasya śākhā
guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś cha mūlāṇy anusantatāni
karmānubandhīni manuṣya-loke [2]

tasya śākhāḥ–Its branches, representing the living beings; **viṣaya-pravālāḥ**–with shoots, representing the objects of the senses; **guṇa-pravṛddhāḥ**–nourished by the three modes of nature; **adhaḥ prasṛtāḥ**–extend downwards as the planes of human, animal and lower species; **ūrdhvam cha**–and upwards, as the planes of higher celestial beings. **karma-anubandhīni**–According to religious and irreligious actions; **mūlāni**–some roots, as aerial roots; **anusantatāni**–as a secondary causal factor, as the search to enjoy the fruits of actions, have extended; **adhaḥ cha**–downwards also; **manuṣya-loke**–in the human plane.

in the sense that it constantly appears in the natural flow of cause and effect. The leaves of the tree represent the fruitive verses of the *Vedas* (*karma-kāṇḍa*). As the leaves of a tree nourish and beautify it, these verses similarly encourage and illuminate the world.

The external potency of the Lord, Māyā, is eternal, and it manifests this world. Yet the world itself is perishable inasmuch as it again becomes unmanifest. Although the fruitive verses of the *Vedas* provide its nourishment, their underlying purpose is rather to enlighten the conditioned souls to take shelter of the Supreme Lord who is transcendental to the mundane. Thus, one who knows these fundamental principles is a knower of the true essence of the *Vedas*.

2 Some of its branches extend upwards (as the planes of the demigods and celestial beings), some of the branches extend downwards (as the planes of the humans, animals, and lower species), and nourished by three modes of

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥
ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

na rūpam asyeha tathopalabhyate
nānto na chādir na cha sampratiṣṭhā
aśvattham enaṁ suvirūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chhittvā [3]
tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva chādyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī [4]

iha–Within this world; **tathā rūpam**–that inverted form; **asya**–of the Aśvattha tree representing this world; **na upalabhyate**–cannot be realized (through any method except Vedic knowledge); (**asya**) **antaḥ na**–nor its end; **ādiḥ cha na**–nor its origin; **sampratiṣṭhā cha na**–nor its continuance. **chhittvā**–Cutting down; **enam suvirūḍha-mūlam**–this stubbornly rooted (in aversion to the Supreme Lord); **aśvattham**–perishable tree of the material world; **dṛḍhena**–with the sharp; **asaṅga-śastreṇa**–axe of detachment acquired from *sādhu-saṅga,* association of saints; **tataḥ**–and thereafter; **yasmin gatāḥ** (**santaḥ**)–having reached that plane from which; (**kechid api**)–one; **na nivartanti**–does not return; **bhūyaḥ**–again; **parimārgitavyam**–one should approach for shelter; **tat padam**–the holy feet of Lord Viṣṇu; (**ekānta bhaktyā**)–with exclusive devotion; (**iti evam**)–in this way: **prapadye**–"I surrender unto; **tam eva cha**–Him alone; **ādyam**–the original; **puruṣam**–Supreme Person; **yataḥ**–from whose illusory energy; (**eṣā**)–this; **purāṇī**–perpetual; **pravṛttiḥ**–manifestation; **prasṛtā**–has appeared."

nature, its shoots are the objects of the senses. Some aerial roots also extend downwards, to take root in the land of *karma*, within the human plane.

Commentary

Within the expansive manifestation of this 'perishable yet endless' world, some of the living beings are nourished by the mode of goodness, and they wander throughout the upper planes, in the ego of gods and

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-saṁjñair
gachchhanty amūḍhāḥ padam avyayaṁ tat [5]

nirmāna-mohāḥ (**santaḥ**)–Having become free from pride and delusion; **jita-saṅga-doṣāḥ**–free from the defect of unholy association; **adhyātma-nityāḥ**–dedicated to self-realization; **vinivṛtta-kāmāḥ**–completely free from desire; **vimuktāḥ**–completely liberated; **dvandvaiḥ**–from the dualities; **sukha-duḥkha-saṁjñaiḥ**–known as joy and sorrow; **amūḍhāḥ**–thus undeluded; (**te**)–those surrendered souls; **gachchhanti**–reach; **tat**–that; **avyayam**–eternal; **padam**–goal.

celestial beings. Others, influenced by the modes of passion and ignorance, are wandering throughout the planes of the humans, animals, trees and lower species, assuming the identities of those species. The shoots of the tree of this world represent the objects of the senses—sound, smell, touch, taste, and form, as transformations of the five primary subtle elements (*pañcha-tanmātra*) produced from the ego of the living beings.

The principal roots face upwards, inverted, indicating aversion to the Supreme Lord. Further, some aerial roots face downward, entering the land of *karma* in the human plane. These represent the humans' attempt to enjoy the fruits of their actions, and these aerial roots nourish the tree as a separate, secondary cause.

3, 4 In the human plane, this inverted form of the Peepul tree of this material world is inconceivable (without Vedic knowledge)—neither its beginning, nor its middle, nor its end can be perceived. From the association of devotees, one acquires the sharp axe of detachment from the mundane.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥
ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ
yad gatvā na nivartante, tad dhāma paramaṁ mama [6]
mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati [7]

tat mama–That is My; **paramam**–all-illuminating; **dhāma**–holy abode; **gatvā**–having reached; **yat**–which; (**prapannāḥ**)–the surrendered souls; **na nivartante** (**tataḥ**)–never return from there. **sūryaḥ**–The sun; **na bhāsayate**–cannot illuminate; **tat**–that; **na śaśāṅkaḥ**–nor the moon; **na pāvakaḥ**–nor fire.

eva–Certainly; **jīva-bhūtaḥ**–the spirit soul living being is; **mama**–My; **sanātanaḥ**–eternal; **aṁśaḥ**–particle, potency. **jīva-loke**–In this world; **karṣati**–it attracts, adopts; **prakṛti-sthāni**–the mundane; **manaḥ ṣaṣṭhāni indriyāṇi**–six perceptual senses including the mind.

Using this weapon to cut down that illusory tree of one's mundane existence which is stubbornly rooted in aversion to the Supreme Lord, one attains to the plane of no return, which is the lotus feet of the Lord. With pure devotion, one should approach the holy lotus feet of the Supreme Lord Viṣṇu for shelter, and pray, "I surrender unto the Original Person, the Supreme Lord of all, by whose illusory potency (Māyā) this perpetual tree of the material world has appeared."

5 Free from vanity and delusion, aloof to unholy association, dedicated to self-realization, desireless, liberated from the duality of joy and sorrow, undeluded, those surrendered souls reach the eternal goal.

6 The surrendered souls reach My eternal abode, never to return to this world. Neither sun, nor moon, nor fire—nothing can illuminate that all-illuminating supreme abode.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

śarīraṁ yad avāpnoti, yach chāpy utkrāmatīśvaraḥ
gṛhītvaitāni saṁyāti, vāyur gandhān ivāśayāt [8]
śrotraṁ chakṣuḥ sparśanaṁ cha, rasanaṁ ghrāṇam eva cha
adhiṣṭhāya manaś chāyaṁ, viṣayān upasevate [9]
utkrāmantaṁ sthitaṁ vāpi, bhuñjānaṁ vā guṇānvitam
vimūḍhā nānupaśyanti, paśyanti jñāna-chakṣuṣaḥ [10]

yat sarīram–Regarding any body which; **īśvaraḥ**–the soul, as master of the body; **avāpnoti**–obtains; **yat cha api**–and from which; **utkrāmati**–it departs; (**tadā**)–then; **gṛhītvā**–taking; **etāni**–these six senses; **vāyuḥ iva**–as the wind; **gandhān**–carries fragrance; **āśayāt**–from its source, such as a flower; (**śarīrāntaram**) **saṁyāti**–it goes to enter another body.

adhiṣṭhāya–Presiding over; **śrotram**–the ear; **chakṣuḥ**–eye; **sparśanam**–skin; **rasanam cha**–tongue; **ghrāṇam eva cha**–and nose; **manaḥ cha**–and also the mind; **ayam**–this soul; **upasevate**–enjoys; **viṣayān**–the objects of the senses–sound, etc.

vimūḍhāḥ–Those thus deluded; **na anupaśyanti**–cannot see; (**jīvam**)–the soul; **utkrāmantam**–when departing the body; **sthitam vā api**–or residing in the body; **bhūñjānam vā**–or enjoying; **guṇa-anvitam**–in association with the senses and their objects. **jñāna-chakṣuṣaḥ**–Persons with the eyes of wisdom; **paśyanti**–see.

7 The soul is a particle (potency) of Mine. Although it is eternal, for worldly existence it adopts the five mundane senses and the mind, which is the sixth.

8 The soul is the master of the body. When it departs the body, it goes to enter another, carrying these (subtle) senses, as the wind carries fragrance from its source.

9 Presiding over the ear, eye, skin, tongue and nose, and also the mind, the living entity enjoys the sense objects of sound, form, touch, taste and smell.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥
यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥
गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

yatanto yoginaś chainaṁ, paśyanty ātmany avasthitam
yatanto 'py akṛtātmāno, nainaṁ paśyanty achetasaḥ [11]
yad āditya-gataṁ tejo, jagad bhāsayate 'khilam
yach chandramasi yach chāgnau, tat tejo viddhi māmakam [12]
gām āviśya cha bhūtāni, dhārayāmy aham ojasā
puṣṇāmi chauṣadhīḥ sarvāḥ, somo bhūtvā rasātmakaḥ [13]

cha–And; **yatantaḥ**–the perseverent, sincere; **yoginaḥ**–*yogīs*–seekers; **paśyanti**–see; **enam**–this soul; **avasthitam**–situated; **ātmani**–within. **yatantaḥ api**–But despite endeavouring; **achetasaḥ**–those of poor understanding; **akṛta-ātmānaḥ**–lacking self-control; **na paśyanti**–cannot see; **enam**–this soul.

yat tejaḥ–That effulgence which; **āditya-gatam**–emanates from the sun; **bhāsayate**–and illuminates; **akhilam jagat**–the entire universe; **yat chandramasi cha**–and which is in the moon; **yat agnau** (**cha**)–and which is in fire; **viddhi**–know; **tat tejaḥ**–that effulgence; **māmakam**–as Mine.

āviśya cha–Entering; **gām**–the earth; **aham**–I; **dhārayāmi**–maintain; **bhūtāni**–the living beings; **ojasā**–by My potency. **bhūtvā cha**–And becoming; **rasa-ātmakaḥ**–the essential; **somaḥ**–moon; (**aham**) **puṣṇāmi**–I nourish; **sarvāḥ**–all; **auṣadhīḥ**–crops.

10 Those who are thus deluded cannot see the soul when it is departing the body, residing in the body or when enjoying through the senses in the body. Those with the eyes of wisdom can see.

11 And the sincere seekers see the soul present within. But persons of poor understanding and lacking in self-control cannot see the soul, despite their endeavours.

12 The light of the sun that illuminates the entire universe, the light of the moon and the radiance of fire—know that to be Mine.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥
सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

aham vaiśvānaro bhūtvā, prāṇināṁ deham āśritaḥ
prāṇāpāna-samāyuktaḥ, pachāmy annaṁ chatur-vidham [14]
sarvasya chāhaṁ hṛdi sanniviṣṭho
mattaḥ smṛtir jñānam apohanaṁ cha
vedaiś cha sarvair aham eva vedyo
vedānta-kṛd veda-vid eva-chāham [15]

bhūtvā–Becoming; **vaiśvānaraḥ**–the power of digestion; **aham**–I; **āśritaḥ**–entering into; **prāṇinām deham**–the bodies of the living beings; **pachāmi**–digest; **chatuḥ-vidham annam**–the four types of foodstuffs; **prāṇa-apāna-samāyuktaḥ**–through the agency of the ascending and descending vital airs.

aham cha sanniviṣṭaḥ–I am situated as the indwelling monitor, the Supersoul; **hṛdi**–within the heart; **sarvasya**–of all beings. (**jīvasya**)–The living being's; **smṛtiḥ**–remembrance; **jñānam**–knowledge; **apohanam cha**–and the disappearance of both; **mattaḥ**–arise from Me; **aham eva cha vedyaḥ**–and I alone am the object to be known; **sarvaiḥ vedaiḥ**–by means of all the *Vedas*. **aham eva vedānta-kṛt**–In the form of Veda-vyāsa, I am the revealer of the *Vedānta*; **veda-vit cha**–and the knower of the meaning of the *Vedas*.

13 Entering the earth, I maintain all beings by My potency; and in the form of the life-giving moon, I nourish the crops.

14 Entering into the bodies of the living beings as the power of digestion, I digest the four types of eatables (chewed, sucked, licked and drunk), through the agency of the ascending and descending vital airs.

15 I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and forgetfulness (according to his actions). I alone am the Sweet Absolute to be known through all the *Vedas*. I am the revealer of the *Vedānta*—Vedavyāsa, and I am the knower of the *Vedas*.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

dvāv imau puruṣau loke, kṣaraś chākṣara eva cha
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara uchyate [16]
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ [17]
yasmāt kṣaram atīto 'ham, akṣarād api chottamaḥ
ato 'smi loke vede cha, prathitaḥ puruṣottamaḥ [18]

loke–In the fourteen worlds; **imau dvau eva**–only these two types of; **puruṣau**–conscious entities; (**sthaḥ**)–exist: **kṣaraḥ cha**–the perishable; **akṣaraḥ cha**–and the imperishable. (**tayoḥ**)–Of the two; **sarvāṇi bhūtāni**–all beings, from Lord Brahmā down to the lowest stationary beings; **uchyate**–are described; **kṣaraḥ**–as perishable, as they are fallen from their true nature; **kūṭa-sthaḥ**–and the associates of the Lord, situated in their eternally perfect nature; (**uchyate**)–are described; **akṣaraḥ**–as imperishable; (**vidvadbhiḥ**)–by the knowledgeable.

anyaḥ tu–But otherwise; **uttamaḥ**–the Supreme; **puruṣaḥ**–Person; **udāhṛtaḥ**–is described; **iti**–as; **paramātmā**–the Supersoul, *akṣara-puruṣa* or the Supreme Imperishable Personality; **īśvaraḥ**–the Lord: **yaḥ**–who; **āviśya**–entering; **loka-trayam**–the three worlds; **avyayaḥ**–in His eternal form; **bibharti**–is maintaining all beings.

yasmāt–Because; **aham atītaḥ**–I am transcendental to; **kṣaram**–the perishable beings; **cha**–and; (**aham**) **uttamaḥ**–I am superior; **akṣarāt api**–to the liberated souls, too; **ataḥ**–therefore; **prathitaḥ asmi**–I am glorified; **loke**–in the world; **vede cha**–and in the *Vedas*; **puruṣottamaḥ**–as Puruṣottama, the Supreme Person.

16 In this world, there are two types of beings: the perishable and the imperishable. All beings from Lord Brahmā down to the lowest stationary life-forms are known as perishable (as they are fallen from their true nature). But those who are situated in their eternal, spiritual nature are known as imperishable (eternal associates of the Lord).
17 But completely distinct from both these types of beings is the Supreme Person, who is known as Paramātman, the

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥
इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

yo mām evam asaṁmūḍho, jānāti puruṣottamam
sa sarva-vid bhajati māṁ, sarva-bhāvena bhārata [19]
iti guhyatamaṁ śāstram, idam uktaṁ mayānagha
etad buddhvā buddhimān syāt, kṛta-kṛtyaś cha bhārata [20]

(**he**) **bhārata**–O descendant of Bharata; **yaḥ**–one who; **asaṁmūdhaḥ** (**san**)–being free from delusion; **jānāti**–knows; **mām**–Me; **evam puruṣottamam**–as the Supreme Person; **saḥ sarva-vit**–that knower of complete essential truth; **bhajati**–worships; **mām**–Me; **sarva-bhāvena**–in all ways (in all spiritual relationships).

(**he**) **anagha**–O sinless one; **iti**–in this way; **idam**–this; **guhyatamam**–most hidden; **śāstram**–purport of all the scriptures; **uktam**–has been described; **mayā**–by Me. (**he**) **bhārata**–O Bharata; **etat buddhvā**–taking this to heart; **buddhimān**–the intelligent persons of fine theistic temperament; **kṛta-kṛtyaḥ cha syāt**–attain their goal.

Supersoul. He is the Supreme Lord. Entering the three worlds in His eternal form, He maintains all beings in the universe.

18 Because I am transcendental to the perishable beings and also superior to My imperishable eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.

19 O Bhārata, one who is free from delusion and knows Me as the Supreme Person of eternal, all-conscious, ecstatic form, is the perfect knower of full-fledged theism, and he worships Me in all ways (in the spiritual relationships of tranquillity, servitorship, friendship, parenthood, and consorthood).

20 O pure hearted Arjuna, I have thus explained to you this most hidden treasure of all the scriptures. O Bhārata, embracing this in their hearts, the persons of fine theistic intelligence attain the perfection of their endeavours.

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥१५॥

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde puruṣottama-yogo nāma pañchadaśo 'dhyāyaḥ [15]

End of Chapter Fifteen

The Supreme Person

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

षोडशोऽध्यायः

CHAPTER SIXTEEN

Daivāsura-sampad-vibhāga-yoga

The Godly and Ungodly Natures

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥३॥

śrī-bhagavān uvācha
abhayaṁ sattva-saṁśuddhir, jñāna-yoga-vyavasthitiḥ
dānaṁ damaś cha yajñaś cha, svādhyāyas tapa ārjavam [1]
ahiṁsā satyam akrodhas, tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ, mārdavaṁ hrīr achāpalam [2]
tejaḥ kṣamā dhṛtiḥ śaucham, adroho nātimānitā
bhavanti sampadaṁ daivīm, abhijātasya bhārata [3]

śrī-bhagavān uvācha–The Supreme Lord said: (**he**) **bhārata**–O Arjuna; (**ete guṇāḥ**) **bhavanti**–these are the qualities; **abhijātasya**–of a person born to a destiny; **daivīm sampadam**–blessed with godliness: **abhayam**–fearlessness; **sattva-saṁśuddhiḥ**–gracious-heartedness; **jñāna-yoga-vyavasthitiḥ**–absorption in the *yoga* of knowledge (13.8-12); **dānam**–generosity; **damaḥ cha**–sense-control; **yajñaḥ cha**–sacrifice; **svādhyāyaḥ**–study of the *Vedas*; **tapaḥ**–austerity; **ārjavam**–straightforwardness; **ahiṁsā**–nonviolence; **satyam**–truthfulness; **akrodhaḥ**–freedom from anger; **tyāgaḥ**–worldly detachment; **śantiḥ**–mental control, tranquillity; **apaiśunam**–freedom from finding fault in others; **dayā**–compassion; **bhūteṣu**–for all beings; **aloluptvam**–absence of greed; **mārdavam**–gentleness; **hrīḥ**–modesty; **achāpalam**–steadfastness; **tejaḥ**–vigour; **kṣamā**–forgiveness; **dhṛtiḥ**–patience; **śaucham**–external and internal purity; **adrohaḥ**–freedom from malice; **na ati-mānitā**–and freedom from conceit.

1–3 The Supreme Lord said: O Bhārata, these are the qualities of a person born of a godly nature: fearlessness, gracious-heartedness, absorption in self-knowledge, generosity, sense-control, sacrifice, study of the *Vedas,* austerity, sincerity, nonviolence, truthfulness, freedom from anger, worldly detachment, tranquillity, disinclination to see the faults of others, compassion, freedom from greed, gentleness, modesty, steadfastness, vigour, forgiveness, patience, purity, and freedom from malice and egoism.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥४॥
दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥५॥
द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

dambho darpo 'bhimānaś cha, krodhaḥ pāruṣyam eva cha
ajñānaṁ chābhijātasya, pārtha sampadam āsurīm [4]
daivī sampad vimokṣāya, nibandhāyāsurī matā
mā śuchaḥ sampadaṁ daivīm, abhijāto 'si pāṇḍava [5]
dvau bhūta-sargau loke 'smin, daiva āsura eva cha
daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu [6]

(**he**) **pārtha**–O son of Kuntī; (**ete guṇāḥ bhavanti**)–these are the (impure) characteristics; **abhijātasya**–of a person born to a destiny; **āsurīm sampadam**–of the ungodly nature: **dambhaḥ**–pride (of religiosity, etc); **darpaḥ**–conceit (on account of one's knowledge, wealth, or high birth); **abhimānaḥ cha**–considering oneself worshippable; **krodhaḥ**–anger; **pāruṣyam eva cha**–mercilessness; **ajñānam cha**–and ignorance.

daivī sampat–The godly qualities; **matā**–are described; **vimokṣāya**–as the cause of liberation; **āsurī** (**cha**)–and the demoniac qualities; **nibandhāya**–as the cause of bondage. (**he**) **pāṇḍava**–O son of Pāṇḍu; (**tvam**)–you; **abhijātaḥ asi**–are born to a destiny; **daivīm sampadam**–of the godly and virtuous qualities; **mā śuchaḥ**–so do not fear.

(**he**) **pārtha**–O Arjuna; **dvau eva bhūta-sargau**–these two natures of beings; (**dṛśyate**)–are seen; **asmin loke**–in this material world: **daivaḥ**–the godly nature; **āsuraḥ cha**—and the ungodly. **daivaḥ**–The godly nature; **proktaḥ**–has been described; **vistaraśaḥ**–elaborately. **śṛṇu**–Now hear; **me**–from Me; **āsuram**–of the ungodly nature.

4 O Pārtha, these are the qualities of a person born of an ungodly nature: pride, conceit, egoism, anger, cruelty and ignorance.
5 The godly qualities have been described as the cause of liberation, and the ungodly qualities have been described as the cause of bondage. O Pāṇḍava, do not fear, for you are born of a godly nature.
6 O Pārtha, in this world the living beings are of two natures—the godly and the ungodly. I have elaborately

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥८॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥

---

pravṛttiṁ cha nivṛttiṁ cha, janā na vidur āsurāḥ
na śauchaṁ nāpi chāchāro, na satyaṁ teṣu vidyate [7]
asatyam apratiṣṭhaṁ te, jagad āhur anīśvaram
aparaspara-sambhūtaṁ, kim anyat kāma-hetukam [8]
etāṁ dṛṣṭim avaṣṭabhya, naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ, kṣayāya jagato 'hitāḥ [9]

āsurāḥ janāḥ–Persons of demoniac nature; **na viduḥ**–do not know; **pravṛttim cha**–right action; **nivṛttim cha**–and wrong action. **na vidyate**–There is neither; **śaucham**–purity; **na**–nor; **āchāraḥ api**–good practices; **na satyam cha**–nor truthfulness; **teṣu**–in them.

te–They, the persons of demoniac nature; **āhuḥ**–say: **jagat asatyam**–"The world is without truth; **apratiṣṭham**–baseless; **anīśvaram**–godless; **aparaspara-sambhūtam**–and everything is born of male and female union. **kāma-hetukam**–The reason for existence is lust alone. **kim anyat**–What is there beyond this?"

avaṣṭabhya–Holding; **etām**–such; **dṛṣṭim**–a view; (**asurāḥ**)–the demons; **naṣṭa-ātmānaḥ**–depraved; **alpa-buddhayaḥ**–of low intelligence; **ugra-karmāṇaḥ**–of cruel acts; **ahitāḥ**–of inauspicious nature; **prabhavanti**–become powerful; **kṣayāya**–for the destruction; **jagataḥ**–of the world.

---

described the godly nature to you, so now hear from Me about the ungodly:

7 The ungodly cannot distinguish between right and wrong action. No purity, good practices or truthfulness can be found in them.

8 The persons of ungodly nature say the world is without truth, baseless, godless, and that everything is born of male and female union. They say that life has no purpose beyond lust.

कामममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥१०॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

kāmam āśritya duṣpūraṁ, dambha-māna-madānvitāḥ
mohād gṛhītvāsad-grāhān, pravartante 'śuchi-vratāḥ [10]
chintām aparimeyāṁ cha, pralayāntām upāśritāḥ
kāmopabhoga-paramā, etāvad iti niśchitāḥ [11]
āśā-pāśa-śatair baddhāḥ, kāma-krodha-parāyaṇāḥ
īhante kāma-bhogārtham, anyāyenārtha-sañchayān [12]

āśritya–Giving themselves up to; **duṣpūram**–insatiable; **kāmam**–desire; (**te**)–such demons; **dambha-māna-mada-anvitāḥ**–full of vanity, pride and arrogance; **mohāt**–deluded; **asat-grāhān gṛhītvā**–by eagerness for mundane enjoyment; **pravartante**–engage; **aśuchi-vratāḥ**–in grave malpractices.

pralaya-antām–Until death; **upāśritāḥ**–overwhelmed with; **aparimeyām cha**–unlimited; **chintām**–cares; (**te**)–they; **niśchitāḥ iti**–consider that; **etāvat**–only; **kāma-upabhoga-paramāḥ**–enjoyment of desires is the ultimate. **baddhāḥ**–Bound; **āśā-pāśa-śataiḥ**–by the snares of hundreds of wishes; **kāma-krodha-parāyaṇāḥ**–overcome with desire and anger; (**te**) **īhante**–they try; **artha-sañchayān**–to amass wealth; **anyāyena**–unlawfully; **kāma-bhoga-artham**–for the fulfillment of their desires.

9 Holding such a view, the demons, depraved and of low intelligence, become powerful and engage in cruel, inauspicious acts for the destruction of the world.

10 Giving themselves up to the delusion of insatiable desires for mundane enjoyment, such demons, full of vanity, pride and arrogance, engage in grave malpractices.

11, 12 Until death they remain burdened with endless cares. They think that mundane enjoyment is the goal of life. Bound by hundreds of wishes and overcome with desire and anger, they endeavour to amass wealth unlawfully to fulfill their desires.

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥
आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

idam adya mayā labdham, idaṁ prāpsye manoratham
idam astīdam api me, bhaviṣyati punar dhanam [13]
asau mayā hataḥ śatrur, haniṣye chāparān api
īśvaro 'ham ahaṁ bhogī, siddho 'haṁ balavān sukhī [14]
āḍhyo 'bhijanavān asmi, ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya, ity ajñāna-vimohitāḥ [15]

adya–"Today; **idam**–this; **labdham**–was gained; **mayā**–by me; (**punaḥ**)–and again; **prāpsye**–I will get; **idam manoratham**–this other desirable object. **idam**–This wealth; **asti me**–is mine; **punaḥ**–and again; **idam api dhanam**–more wealth; **bhaviṣyati**–will be; (**me**)–mine."

asau–"This; **śatruḥ**–enemy; **hataḥ**–has been destoyed; **mayā**–by me; **api cha**–and again; **haniṣye**–I will destroy; **aparān**–others. **aham īśvaraḥ**–I am the lord; **aham bhogī**–I am the enjoyer; **aham siddhaḥ**–I am successful; **balavān**–powerful; **sukhī**–and happy."

(**aham**) **asmi**–"I am; **āḍhyaḥ**–rich; **abhijanavān**–and high-born. **kaḥ asti**–Who is; **anyaḥ**–another; **mayā sadṛśaḥ**–like me? (**aham**)–I; **yakṣye**–will perform sacrifice; **dāsyāmi**–give charity; **modiṣye**–and enjoy." **iti**–Thus; **ajñāna-vimohitāḥ**–they are deluded by ignorant notions.

13 The ungodly persons say, "Today I got what I wanted, and tomorrow I will also get what I want. All this is my wealth, and I will have even more in the future."

14 "I have destroyed one enemy, and I will destroy others. I am successful, powerful, and happy."

15 "I am wealthy and aristocratic. Who can compare with me? I shall perform sacrifice, give charity and enjoy myself." Thus they are deluded by ignorance.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥
अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

---

aneka-chitta-vibhrāntā, moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogeṣu, patanti narake 'śuchau [16]
ātma-sambhāvitāḥ stabdhā, dhana-māna-madānvitāḥ
yajante nāma-yajñais te, dambhenāvidhi-pūrvakam [17]
ahaṅkāraṁ balaṁ darpaṁ, kāmaṁ krodhaṁ cha saṁśritāḥ
mām ātma-para-deheṣu, pradviṣanto 'bhyasūyakāḥ [18]

---

aneka-chitta-vibhrāntāḥ–Their minds full of many vain thoughts; **moha-jāla-samāvṛtāḥ**–caught in the net of illusion; **prasaktāḥ**–engrossed; **kāma-bhogeṣu**–in mundane enjoyment; **patanti**–they fall; **aśuchau**–to a foul; **narake**–hell, like Vaitaraṇī.

ātma-sambhāvitāḥ–Conceited; **stabdhāḥ**–obstinate; **dhana-māna-mada-anvitāḥ**–intoxicated by wealth and pride; **te**–those demons; **avidhi-pūrvakam**–ignoring the scriptural injunctions; **dambhena**–hypocritically; **yajante**–perform sacrifices; **nama-yajñaiḥ**–in name only (pseudo-sacrifices).

saṁśritāḥ–Given to; **ahaṅkāram**–egoism; **balam**–power; **darpam**–pride; **kāmam**–lust; **krodham cha**–and anger; (**te bhavanti**)–they are; **pradviṣantaḥ**–resentful; **mām**–of Me; (**sthitam**)–who am situated; **ātma-para-deheṣu**–within their own and others' bodies; **abhyasūyakāḥ**–and they ascribe faults to the good qualities of the saintly persons.

---

16 Their minds full of vain thoughts, caught in the net of illusion and engrossed in mundane enjoyment, such ungodly persons fall to a foul hell.

17 Conceited, obstinate and intoxicated by wealth and grandeur, ignoring the scriptural injunctions, these demons make a hypocritical show of sacrifices.

18 Given to egoism, pomp and power, lust and anger, they are resentful of Me, who am situated in their own and others' bodies as the Supersoul, and they ascribe faults to the good qualities of the saintly persons.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

tān ahaṁ dviṣataḥ krūrān, saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān, āsurīṣv eva yoniṣu [19]
āsurīṁ yonim āpannā, mūḍhā janmani janmani
mām aprāpyaiva kaunteya, tato yānty adhamāṁ gatim [20]
tri-vidhaṁ narakasyedaṁ, dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas, tasmād etat trayaṁ tyajet [21]
etair vimuktaḥ kaunteya, tamo-dvārais tribhir naraḥ
ācharaty ātmanaḥ śreyas, tato yāti parāṁ gatim [22]

aham–I; **ajasram**–continually; **kṣipāmi**–cast; **tān**–these; **dviṣataḥ**–resentful; **krūrān**–cruel; **aśubhān**–inauspicious; **narādhamān**–decadent persons; **saṁsāreṣu**–into the cycle of birth and death; **āsurīṣu yoniṣu eva**–in the wombs of the demoniac.

(**he**) **kaunteya**–O son of Kuntī; **āpannāḥ**–taking; **janmani janmani**–birth after birth; **āsurīm**–in demoniac; **yonim**–species; **mūḍhāḥ**–these deluded persons; **aprāpya eva**–not reaching; **mām**–Me; **yānti gatim**–suffer a fate; **tataḥ adhamām**–worse than that.

idam tri-vidham–These three kinds of; **dvāram**–doors; **narakasya**–of hell; **ātmanaḥ nāśanam**–lead to self-destruction: **kāmaḥ**–lust; **krodhaḥ**–anger; **tathā lobhaḥ**–and greed; **tasmāt**–so; **etat trayam**–these three; **tyajet**–must be abandoned.

(**he**) **kaunteya**–O Kaunteya; **naraḥ**–a person; **vimuktaḥ**–liberated; **etaiḥ**–from these; **tribhiḥ tamaḥ-dvāraiḥ**–three doors of darkness; **ācharati**–acts; **śreyaḥ**–for the benefit; **ātmanaḥ**–of the soul. **tataḥ**–By that; **yāti**–he reaches; **parām**–the supreme; **gatim**–goal.

19 I continually cast these resentful, cruel, inauspicious and decadent persons into the demoniac species, in the cycle of birth and death.

20 O Kaunteya, repeatedly taking birth in the demoniac species, these deluded persons cannot come to Me, and they descend to lower and lower planes.

21 Lust, anger and greed are the three doors of hell leading to self-destruction, so they must be abandoned.

यः शास्त्रविधिमुत्सृज्य वर्तते कामचारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे दैवासुरसंपद्विभागयोगो नाम षोढशोऽध्यायः ॥१६॥

yaḥ śāstra-vidhim utsṛjya, vartate kāma-chārataḥ
na sa siddhim avāpnoti, na sukhaṁ na parāṁ gatim [23]
tasmāch chhāstraṁ pramāṇaṁ te, kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ, karma kartum ihārhasi [24]

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde daivāsura-sampad-vibhāga-yogo nāma ṣoḍaśo 'dhyāyaḥ [16]

saḥ yaḥ–He who; **utsṛjya**–disregarding; **śāstra-vidhim**–the injunctions of the scriptures; **vartate kāma-chārataḥ**–acts according to his own desires; **avāpnoti**–attains; **na siddhim**–neither perfection, purification; **na sukham**–nor happiness; **na parām gatim**–nor the supreme destination.

tasmāt–Therefore; **śāstram**–the scriptural injunctions; **kāryākārya-vyavasthitau**–concerning duty and non-duty; **te pramāṇam**–are your authority. **jñātvā**–Knowing; **śāstra-vidhāna-uktam**–scripturally enjoined; **karma**–duty; **iha**–in this world of action; (**tvam**) **arhasi**–you ought; (**tat**) **kartum**–to act accordingly.

22 O Kaunteya, one who is liberated from these three doors of darkness strives for the benefit of the soul, by which he attains the supreme destination.

23 One who acts according to his own desires, disregarding the scriptural injunctions, cannot attain perfection, happiness, or the supreme destination.

24 Therefore, the scriptural injunctions for duty and non-duty are your authority. Knowing your duty in this world according to the scriptures (to act only for the Lord's pleasure), you should act accordingly.

End of Chapter Sixteen

The Godly and Ungodly Natures

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

सप्तदशोऽध्यायः

CHAPTER SEVENTEEN

Śraddhātraya-vibhāga-yoga

The Three Types of Faith

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥
सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

---

arjuna uvācha

ye śāstra-vidhim utsṛjya, yajante śraddhayānvitāḥ
teṣāṁ niṣṭhā tu kā kṛṣṇa, sattvam āho rajas tamaḥ [1]

śrī-bhagavān uvācha

tri-vidhā bhavati śraddhā, dehināṁ sā svabhāva-jā
sāttvikī rājasī chaiva, tāmasī cheti tāṁ śṛṇu [2]
sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yach chhraddhaḥ sa eva saḥ [3]

---

arjunaḥ uvācha–Arjuna said: (**he**) **kṛṣṇa**–O Kṛṣṇa; **kā**–what; **niṣṭhā**–is the position; **teṣām**–of those; **ye**–who; **utsṛjya**–ignore; **śāstra-vidhim**–the scriptural injunctions; **tu**–yet; **sraddhayā-anvitāḥ** (**santaḥ**)–faithfully; **yajante**–worship? (**sa kim**)–Is that; **sattvam**–in goodness; **āho rajaḥ**–or passion; (**uta**) **tamaḥ**–or ignorance?

śrī-bhagavān uvācha–The Supreme Lord said: **śraddhā eva**–Faith; **dehinām**–of the living beings; **bhavati**–is; **tri-vidhā iti**–of these three types: **sattvikī**–good; **rājasī cha**–passionate; **tāmasī cha**–and ignorant. **sā**–That faith; **sva-bhāva-jā**–is born of their own nature acquired from impressions of previous lives. **tām śṛṇu**–Now hear of that.

(**he**) **bhārata**–O descendant of Bharata; **śraddhā**–the faith; **sarvasya**–of all living beings; **bhavati**–is; **sattva-anurūpā**–according to their consciousness. **ayam puruṣaḥ**–The living being; **śraddhā-mayaḥ**–possesses faith by constitution. **saḥ**–He; **saḥ eva**–is that; **yaḥ yat śraddhaḥ**–which his faith is.

---

1 Arjuna inquired: O Kṛṣṇa, what is the position of those who worship with faith, but ignore the injunctions of the scriptures? Is their faith in the mode of goodness, passion, or ignorance?

2 The Supreme Lord said: Faith is of three types, born of the embodied soul's acquired nature, whether good, passionate, or ignorant. Now hear of this:

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥५॥
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥६॥

yajante sāttvikā devān, yakṣa-rakṣāṁsi rājasāḥ
pretān bhūta-gaṇāṁś chānye, yajante tāmasā janāḥ [4]
aśāstra-vihitaṁ ghoraṁ, tapyante ye tapo janāḥ
dambhāhaṅkāra-saṁyuktāḥ, kāma-rāga-balānvitāḥ [5]
karśayantaḥ śarīra-sthaṁ, bhūta-grāmam achetasaḥ
māṁ chaivāntaḥ śarīra-sthaṁ, tān viddhy āsura-niśchayān [6]

sāttvikāḥ–Those with faith of the nature of goodness; **yajante**–worship; **devān**–demigods of the nature of goodness. **rājasāḥ**–Those of passionate faith; **yajante**–worship; **yakṣa-rakṣāṁsi**–the Yakṣa demigods and Rākṣasa demons of passionate nature. **anye**–Others; **tāmasāḥ janāḥ**–who possess ignorant faith; (**yajante**)–worship; **pretān bhūta-gaṇān cha**–the ghosts and spirits of the nature of ignorance.

achetasaḥ–Ignorant; **janāḥ**–persons; **ye**–who; **tapyante**–perform; **ghoram**–severe; **tapaḥ**–austerities; **aśāstra-vihitam**–unsanctioned by the scriptures; **dambha-ahaṅkāra-saṁyuktāḥ**–full of pride and egoism; **kāma-rāga-bala-anvitāḥ**–and impelled by desire, attachment and power; **karśayantaḥ**–torture; **bhūta-grāmam**–the five basic material elements; **śarīra-stham**–in the body; (**karśayantaḥ**) **mām cha eva**–and also torment Me, in the form of My particle, the spirit soul, the *jīvātman*; **antaḥ śarīra-stham**–in the body. **viddhi**–Know; **tān**–them; **āsura-niśchayān**–to be of demoniacal conviction.

3 O Bhārata, the faith of all living beings is governed by their consciousness. The living being possesses faith by constitution. He is that which his faith is.

4 Persons with faith of the nature of goodness worship the demigods, persons with faith of a passionate nature worship the Yakṣa demigods and Rākṣasa demons, while those with faith of the nature of ignorance worship the ghosts and spirits.

5, 6 Full of pride and egoism, motivated by ambition, attachment and power, ignorant persons perform severe austerities unsanctioned by the scriptures and torture the body's natural elements and the soul within. Know them to be of demoniacal faith.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥
आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥
कट्वम्ललवणात्युष्णतीक्ष्णरुक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

āhāras tv api sarvasya, tri-vidho bhavati priyaḥ
yajñas tapas tathā dānaṁ, teṣāṁ bhedam imaṁ śṛṇu [7]
āyuḥ-sattva-balārogya-sukha-prīti-vivardhanāḥ
rasyāḥ snigdhāḥ sthirā hṛdyā, āhārāḥ sāttvika-priyāḥ [8]
kaṭv-amla-lavaṇāty-uṣṇa-tīkṣṇa-rukṣa-vidāhinaḥ
āhārā rājasasyeṣṭā, duḥkha-śokāmaya-pradāḥ [9]

(**guṇa bhedāt**)–According to the three modes of material nature; **bhavati tu api**–there are also; **tri-vidhaḥ āhāraḥ**–three kinds of food; **priyaḥ**–pleasing; **sarvasya**–to everyone. **tathā**–There are similarly; (**tri vidham**)–three kinds; **yajñaḥ**–of sacrifice; **tapaḥ**–austerity; **dānam**–and charity. **śṛṇu**–Now hear of; **imam**–this; **bhedam**–classification; **teṣām**–of them.

āhārāḥ–Foods; **āyuḥ-sattva-bala-ārogya-sukha-prīti-vivardhanāḥ**–that increase longevity, vitality, strength, health, happiness and loving kindness; **rasyāḥ**–tasty; **snigdhāḥ**–succulent; **sthirāḥ**–wholesome; **hṛdyāḥ**–and pleasant; (**bhavati**)–are; **sāttvika-priyāḥ**–dear to persons of the nature of goodness.

āhārāḥ–Food; **kaṭu-amla-lavaṇa-ati-uṣṇa-tīkṣṇa-rukṣa-vidāhinaḥ**–that is too bitter, too sour, too salty, too hot, too pungent, too dry, and overheating; **duḥkha-śoka-āmaya-pradāḥ**–and which cause pain, sorrow and illness (**bhavati**)–are; **iṣṭāḥ**–dear; **rājasasya**–to the passionate.

7 According to the three modes of material nature, there are also three kinds of food preference. In the same way, there are three kinds of sacrifice, three kinds of austerity, and three kinds of charity. Now hear of these:
8 Foods that increase longevity, vitality, strength, health, happiness and loving kindness, and which are tasty, succulent, wholesome and pleasant, are dear to persons of the nature of goodness.
9 Foods dear to persons of passionate nature are too bitter (nimba, etc.), too sour, too salty, too hot, too pungent

यातयामं गतरसं पूति पर्युषितं च यत्।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥
अफलाकाङ्क्षिभिर्यज्ञो विधिदिष्टो य इज्यते।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥
अभिसंधाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

yāta-yāmaṁ gata-rasaṁ, pūti paryuṣitaṁ cha yat
uchchhiṣṭam api chāmedhyaṁ, bhojanaṁ tāmasa-priyam [10]
aphalākāṅkṣibhir yajño, vidhi-diṣṭo ya ijyate
yaṣṭavyam eveti manaḥ, samādhāya sa sāttvikaḥ [11]
abhisandhāya tu phalaṁ, dambhārtham api chaiva yat
ijyate bharata-śreṣṭha, taṁ yajñaṁ viddhi rājasam [12]

yat bhojanam–That food which is; **yāta-yāmam**–cooked, but left to become cold; **gata-rasam**–tasteless; **pūti**–odoriferous; **paryuṣitam cha**–putrid; **uchchhiṣṭam api**–remnants (other than that of worshippable persons); **amedhyam cha**–and impure foods unofferable in sacrifice (meat, wine and onions, etc.); (**tat bhavati**)–such food is; **tāmasa-priyam**–dear to the ignorant.

saḥ yajñaḥ–That sacrifice; **yaḥ ijyate**–which is performed; **vidhi-diṣṭaḥ**–according to scriptural injunctions; **aphala-ākāṅkṣibhiḥ**–by one who does not hanker for its fruit; **manaḥ samādhāya**–with the firm conviction; **yaṣṭavyam eva iti**–and dutifully; **sāttvikaḥ**–is sacrifice of the nature of goodness.

tu–But; (**he**) **bharata-śreṣṭha**–O Bharata; **yat**–that which; **ijyate**–is performed; **abhisandhāya**–motivated by; **phalam**–remuneration; **dambha-artham api cha eva**–and which is a show of pomp and grandeur; **viddhi**–know; **tam yajñam**–that sacrifice; **rājasam**–to be of a passionate nature.

(chilli pepper, etc.), too dry (dry-roasted chickpeas, etc.), and too heating (mustard seed, etc.). Such foods cause pain, sorrow and illness.

10 Dear to the ignorant are foods that are stale, tasteless, foul-smelling or were cooked the day before, remnants (other than that of worshippable persons), and impure foods (such as meat, wine, and onions).

11 That sacrifice which is in accordance with scriptural injunctions and faithfully performed by a person free from fruitive desire, is sacrifice of the nature of goodness.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

vidhi-hīnam asṛṣṭānnaṁ, mantra-hīnam adakṣiṇam
śraddhā-virahitaṁ yajñaṁ, tāmasaṁ parichakṣate [13]
deva-dvija-guru-prājña-, pūjanaṁ śaucham ārjavam
brahmacharyam ahiṁsā cha, śārīraṁ tapa uchyate [14]
anudvega-karaṁ vākyaṁ, satyaṁ priya-hitaṁ cha yat
svādhyāyābhyasanaṁ chaiva, vāṅmayaṁ tapa uchyate [15]

vidhi-hīnam–Non-scriptural; **yajñam**–sacrifice; **asṛṣṭa-annam**–without the distribution of food, etc.; **mantra-hīnam**–without *mantra*; **adakṣiṇam**–without appropriate offerings to the priests; **śraddhā-virahitam**–and without faith; **parichakṣate**–is called; **tāmasam**–ignorant.

deva-dvija-guru-prājña-pūjanam–Worship of the deity, the *brāhmaṇa,* the guru, and the enlightened soul; **śaucham**–internal and external purity; **ārjavam**–simplicity; **brahmacharyam**–celibacy; **ahiṁsā cha**–and nonviolence; **uchyate**–are called; **śārīram**–bodily; **tapaḥ**–austerity.

satyam–Truthful; **vākyam**–speech; **yat**–which; **anudvega-karam**–does not disturb; **priya-hitam cha**–and is pleasing yet beneficial; **svādhyāya-abhyasanam cha eva**–and regular recitation of the *Vedas*; **uchyate**–is called; **vāk-mayam**–verbal; **tapaḥ**–austerity.

12 But, O Bhārata, know that sacrifice which is performed in fruitive expectation and as a display of pomp and grandeur, is sacrifice of the nature of passion.

13 And that sacrifice which ignores the injunctions of the scriptures, which is performed without the distribution of foodstuffs, without uttering the appropriate *mantras,* without offerings to the priests and without faith, is known as sacrifice in ignorance.

14 Worship of the deity, the *brāhmaṇa,* the spiritual master and the enlightened soul, purity, simplicity, celibacy and nonviolence—these all constitute austerity of the body.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥
श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवं ॥१८॥

manaḥ prasādaḥ saumyatvaṁ, maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat, tapo mānasam uchyate [16]
śraddhayā parayā taptaṁ, tapas tat tri-vidhaṁ naraiḥ
aphalākāṅkṣibhir yuktaiḥ, sāttvikaṁ parichakṣate [17]
satkāra-māna-pūjārthaṁ, tapo dambhena chaiva yat
kriyate tad iha proktaṁ, rājasaṁ chalam adhruvam [18]

iti etat–All these; **uchyate**–are called; **mānasam**–mental; **tapaḥ**–austerity: **manaḥ prasādaḥ**–self-satisfaction; **saumyatvam**–benevolence; **maunam**–stability; **ātma-vinigrahaḥ**–mental control; **bhāva-saṁśuddhiḥ**–and pureheartedness.

taptam–When practised; **yuktaiḥ**–by the devout; **aphala-ākāṅkṣibhiḥ**–desireless; **naraiḥ**–person; **parayā**–with deep; **śraddhayā**–faith; **tat**–that; **tri-vidham tapaḥ**–threefold austerity (bodily, verbal, and mental); **parichakṣate**–are designated as; **sāttvikam**–being of the nature of goodness.

tat–That; **chalam**–unenduring; **adhruvam**–transitory; **tapaḥ**–austerity; **yat**–which; **kriyate**–is performed; **satkāra-māna-pūja-artham**–for the sake of gain, worship, and fame; **dambhena cha eva**–and performed with great pride; **iha proktam**–is designated in this world as; **rājasam**–passionate austerity.

15 Speech which does not disturb others, which is truthful, pleasing yet beneficial, as well as regular recitation of the *Vedas*—all these are known as verbal austerity.
16 Self-satisfaction, benevolence, stability, mental control and pureheartedness are all known as mental austerity.
17 When performed by a desireless, devout soul with deep faith in the Supreme Lord, this threefold austerity of thought, word and deed is of the nature of goodness.
18 That unenduring, transitory austerity which is proudly performed for the sake of gain, worship, name and fame, is known as austerity of the nature of passion.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९॥
दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१॥

mūḍha-grāheṇātmano yat, pīḍayā kriyate tapaḥ
parasyotsādanārthaṁ vā, tat tāmasam udāhṛtam [19]
dātavyam iti yad dānaṁ, dīyate 'nupakāriṇe
deśe kāle cha pātre cha, tad dānaṁ sāttvikaṁ smṛtam [20]
yat tu praty-upakārārthaṁ, phalam uddiśya vā punaḥ
dīyate cha parikliṣṭaṁ, tad dānaṁ rājasaṁ smṛtam [21]

tat tapaḥ–That austerity; **yat**–which; **kriyate**–is performed; **mūḍha-grāheṇa**–with dubious intent; **pīḍayā**–causing pain; **ātmanaḥ**–to oneself; **vā**–or; **utsādana-artham**–for harming; **parasya**–others; **udāhṛtam**–is described as; **tāmasam**–ignorant.

dānam–The gift; **yat**–which; **dīyate**–is given; **anupakāriṇe iti**–without expectation of return; **deśe**–at an auspicious or holy place; **kāle cha**–at an astrologically auspicious time; **pātre**–to a qualified recipient; **dātavyam cha**–and with the conviction that it ought to be given; **tat dānam**–that gift; **smṛtam**–is considered; **sāttvikam**–to be of the nature of goodness.

yat tu–And that which; **dīyate**–is given; **prati-upakāra-artham**–with expectation of return; **vā**–or; **phalam uddiśya**–for the purpose of a reward; **punaḥ cha**–and moreover; **parikliṣṭam**–(is given) begrudgingly; **tat dānam**–that gift; **smṛtam**–is considered; **rājasam**–to be of the nature of passion.

19 That austerity which is performed with dubious intent, causing self-torture or meant to harm others, is known as austerity of the nature of ignorance.

20 The gift which is given without expectation of return, with the conviction that it ought to be given, at an appropriate place and time, and to an appropriate recipient, is considered to be of the nature of goodness.

21 Otherwise, the gift begrudgingly given in expectation of gaining something in return, or with a desire for a reward (such as the attainment of heaven), is considered to be of the nature of passion.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२॥
ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥
तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

adeśa-kāle yad dānam, apātrebhyaś cha dīyate
asatkṛtam avajñātaṁ, tat tāmasam udāhṛtam [22]
oṁ-tat-sad iti nirdeśo, brahmaṇas tri-vidhaḥ smṛtaḥ
brāhmaṇās tena vedāś cha, yajñāś cha vihitāḥ purā [23]
tasmād om ity udāhṛtya, yajña-dāna-tapaḥ-kriyāḥ
pravartante vidhānoktāḥ, satataṁ brahma-vādinām [24]

yat dānam–That gift which; **dīyate**–is given; **asat-kṛtam**–disrespectfully; **avajñātam cha**–and scornfully; **adeśa-kāle**–at an improper place and time; **apātrebhyaḥ**–to an undeserving recipient; **tat**–that gift; **udāhṛtam**–is described as; **tāmasam**–being of the nature of ignorance.

iti–These; **tri-vidhaḥ**–three words: **om-tat-sat**–*Oṁ Tat Sat*; **smṛtaḥ**–are known in the scriptures as; **nirdeśaḥ**–indicating; **brahmaṇaḥ**–Brahman, the Supeme Spirit. **purā**–In ancient times, at the universal manifestation; **brāhmaṇāḥ**–the *brāhmaṇas*; **vedāḥ cha**–the *Vedas*; **yajñāḥ cha**–and sacrifices; **vihitāḥ**–were manifested; **tena**–by these three words.

tasmāt–Therefore; **vidhāna-uktāḥ**–scripturally prescribed; **yajña-dāna-tapaḥ-kriyāḥ**–duties of sacrifice, charity and austerity; **brahma-vādinām**–of the followers of the *Vedas*; **satatam pravartante**–are always initiated; **udāhṛtya**–uttering; **om iti**–the syllable *Oṁ,* representing Brahman, the Absolute.

22 The gift given disrespectfully and scornfully to an unworthy recipient at an improper place and time is considered to be of the nature of ignorance.

23 The scriptures say that the words *Oṁ Tat Sat* indicate Brahman, the Supreme Spirit. At the time of the universal manifestation, the *brāhmaṇas,* the *Vedas* and sacrifices were manifested by these three words.

24 Thus the followers of the *Vedas* always utter the syllable *Oṁ* representing Brahman, the Absolute, to initiate their prescribed duties of sacrifice, charity and austerity.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥
सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

tad ity anabhisandhāya, phalaṁ yajña-tapaḥ-kriyāḥ
dāna-kriyāś cha vividhāḥ, kriyante mokṣa-kāṅkṣibhiḥ [25]
sad-bhāve sādhu-bhāve cha, sad ity etat prayujyate
praśaste karmaṇi tathā, sach chhabdaḥ pārtha yujyate [26]
yajñe tapasi dāne cha, sthitiḥ sad iti chochyate
karma chaiva tad-arthīyaṁ, sad ity evābhidhīyate [27]

mokṣa-kāṅkṣibhiḥ–Persons aspiring for liberation; (**udāhṛtya**)–uttering; **tat iti**–the word *Tat,* representing Brahman, the Absolute; **kriyante**–perform; **vividhāḥ yajña-tapaḥ-kriyāḥ**–acts of various kinds of sacrifice and austerity; **dāna-kriyāḥ cha**–and acts of charity; **anabhisandhāya**–without motivation; **phalam**–for the fruits.

(**he**) **pārtha**–O son of Kuntī; **sat iti**–the word *Sat,* representing Brahman, the Absolute; **prayujyate**–is used; **sat-bhāve**–to indicate truth, the nature of Brahman; **sādhu-bhāve cha**–and persons dedicated to the truth, knowers of Brahman. **tathā**–Therefore; **etat sat-śabdaḥ**–this word *Sat*; **yujyate**–is uttered; **praśaste karmaṇi**–during auspicious activities.

sthitiḥ–The eternality; **yajñe**–in sacrifice; **tapasi**–austerity; **dāne cha**–and charity; **uchyate**–is described; **sat iti cha**–by this word *Sat.* **karma cha eva**–And action; **tat-arthīyam**–for the satisfaction of the Supreme Lord; **abhidhīyate**–is designated; **sat iti eva**–by the word *Sat.*

25 Persons aspiring for liberation utter the word *Tat,* representing Brahman, the Absolute, to invoke the performance of various acts of sacrifice, charity and austerity without motivation for the results.

26 O Pārtha, the word *Sat,* representing Brahman, the Absolute, indicates the truth and persons dedicated to the truth. Therefore, the word *Sat* is uttered to invoke the performance of auspicious activities.

27 The word *Sat* is said to indicate the eternality of sacrifice, austerity and charity. And action for the satisfaction of the Supreme Lord is called *Sat*—truth.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥
इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥१७॥

aśraddhayā hutaṁ dattaṁ, tapas taptaṁ kṛtaṁ cha yat
asad ity uchyate pārtha, na cha tat pretya no iha [28]
iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde śraddhā-traya-vibhāga-yogo nāma sapta-daśo 'dhyāyaḥ [17]

(**he**) **pārtha**–O Arjuna; **yat**–whatever; **hutam**–sacrifice is offered; **dattam**–charity is given; **tapaḥ taptam**–austerity is endured; **cha**–and; **kṛtam**–action is performed; **aśraddhayā**–without faith; **tat**–that; **uchyate**–is described; **asat iti**–as *asat,* untruth; (**yataḥ tat**)–because that; (**phalati**)–fructifies; **na u iha**–neither in this world; **na cha pretya**–nor the next.

28 O Pārtha, sacrifice, charity and austerity or any action performed without faith in the Supreme is known as *asat,* or untruth. Such works cannot bring an auspicious result, either in this world or the next.

End of Chapter Seventeen

The Three Types of Faith

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

एकादशोऽध्यायः

CHAPTER EIGHTEEN

Mokṣa-yoga

The Path of Liberation

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिसूदन ॥१॥

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥
त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥३॥

arjuna uvācha

sannyāsasya mahā-bāho, tattvam ichchhāmi veditum
tyāgasya cha hṛṣīkeśa, pṛthak keśinisūdana [1]

śrī-bhagavān uvācha

kāmyānāṁ karmaṇāṁ nyāsaṁ, sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ, prāhus tyāgaṁ vichakṣaṇāḥ [2]
tyājyaṁ doṣavad ity eke, karma prāhur manīṣiṇaḥ
yajña-dāna-tapaḥ-karma, na tyājyam iti chāpare [3]

arjunaḥ uvācha–Arjuna said: (**he**) **mahā-bāho**–O mighty hero; (**he**) **hṛṣīkeśa**–O Lord of all senses; (**he**) **keśinisūdana**–O slayer of the Keśi demon; **ichchāmi**–I wish; **veditum**–to understand; **tattvam**–the subject; **sannyāsasya**–of renunciation; **tyāgasya cha**–and detachment; **pṛthak**–separately.

śrī-bhagavān uvācha–The Supreme Lord said: **kavayaḥ**–the learned; **vichakṣaṇāḥ**–enlightened personalities; **viduḥ**–know; **nyāsam**–renunciation; **karmaṇām**–of actions; **kāmyānām**–that are motivated by fruitive desires; **sannyāsam**–as *sannyāsa,* renunciation; **prāhuḥ**–and they say that; **sarva-karma-phala-tyāgam**–the renunciation of the fruits of all actions, whether daily, incidental, or fruitive; **tyāgam**–is detachment.

eke manīṣiṇaḥ–Some scholars (generally the *Sāṅkhyas*); **prāhuḥ**–declare that; **karma**–action; **tyājyam**–should be given up; **doṣavat iti**–as imperfect (due to violence, etc.); **apare cha**–and others (generally the *Mīmāṁsakas*); **iti** (**prāhuh**)–say that; **yajña-dāna-tapaḥ-karma**–(scripturally enjoined) action of the nature of sacrifice, charity and austerity; **na tyājyam**–should not be abandoned.

1 Arjuna said: O almighty Lord, slayer of the demon Keśi, I wish to understand the subject of renunciation (*sannyāsa*) and detachment (*tyāga*), separately.

2 The Supreme Lord said: Learned, enlightened persons know the giving up of fruitive action as renunciation, and the giving up of the fruits of all action as detachment.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

niśchayaṁ śṛṇu me tatra, tyāge bharata-sattama
tyāgo hi puruṣa-vyāghra, tri-vidhaḥ samprakīrtitaḥ [4]
yajña-dāna-tapaḥ-karma, na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś chaiva, pāvanāni manīṣiṇām [5]
etāny api tu karmāṇi, saṅgaṁ tyaktvā phalāni cha
kartavyānīti me pārtha, niśchitaṁ matam uttamam [6]

(**he**) **bharata-sattama**–O best of the Bhāratas; **śṛṇu**–hear; **me**–My; **niśchayam**–perfect conclusion; **tatra tyāge**–concerning *tyāga,* detachment, or the quality of renunciation; **hi**–since; (**he**) **puruṣa-vyāghra**–O best of men; **tyāgaḥ**–the quality of renunciation; **samprakīrtitaḥ**–has been clearly described (in the scriptures); **tri-vidhaḥ**–to be of three types.

yajña-dāna-tapaḥ-karma–Duties of sacrifice, charity and austerity, etc.; **na tyājyam**–should not be given up. **tat**–They; **eva**–certainly; **kāryam**–must be performed; (**yataḥ**)–because; **yajñaḥ**–sacrifice; **dānam**–charity; **tapaḥ cha**–and austerity; (**bhavanti**)–are; **pāvanāni eva**–the purifiers; **manīṣiṇām**–of the wise.

(**he**) **pārtha**–O son of Kuntī; **api tu**–but even; **etāni**–these; **karmāṇi**–actions; **kartavyāni**–must be performed; **tyaktvā**–renouncing; **saṅgam**–attachment; **phalāni cha**–and desire for the results. **iti**–This is; **me**–My; **niśchitam**–definite; **uttamam**–supreme; **matam**–perfect conclusion (*siddhānta*).

3 Some philosophers hold that action should be renounced as imperfect. Others hold that action of the nature of sacrifice, charity and austerity should never be given up.
4 O best of the Bhāratas, hear My perfect conclusion concerning detachment, the quality of renunciation, since, O best of men, it has been clearly established that the quality of renunciation is of three types.
5 Actions of the nature of sacrifice, charity and austerity should never be abandoned. They must be performed for they are the purifiers of the wise.

नियतस्य तु संन्यासः कर्मणोः नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥
दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

niyatasya tu sannyāsaḥ, karmaṇo nopapadyate
mohāt tasya parityāgas, tāmasaḥ parikīrtitaḥ [7]
duḥkham ity eva yat karma, kāya-kleśa-bhayāt tyajet
sa kṛtvā rājasaṁ tyāgaṁ, naiva tyāga-phalaṁ labhet [8]
kāryam ity eva yat karma, niyataṁ kriyate 'rjuna
saṅgaṁ tyaktvā phalaṁ chaiva, sa tyāgaḥ sāttviko mataḥ [9]

tu–But; **sannyāsaḥ**–renunciation; **niyatasya**–of obligatory; **karmaṇaḥ**–duties; **na upapadyate**–cannot be justified. **parityāgaḥ**–Abandonment; **tasya**–of those duties; **mohāt**–out of delusion; **parikīrtitaḥ**–is called; **tāmasaḥ**–renunciation of the nature of ignorance.

(**yaḥ**)–That person who; **iti** (**matvā**)–thinks that; **yat karma**–such obligatory duties; **duḥkham eva**–are troublesome; **tyajet**–and renounces them; **kāya-kleśa-bhayāt**–out of fear of physical discomfort; **saḥ**–that person; **kṛtvā**–by performing; **tyāgam**–renunciation; **rājasam**–of the nature of passion; **na labhet eva**–cannot attain; **tyāga-phalam**–the fruit of detachment–enlightenment.

(**he**) **arjuna**–O Arjuna; **niyatam**–obligatory; **karma**–duties; **yat**–which; **kriyate**–are performed; **kāryam iti eva**–as a matter of duty; **tyaktvā**–abandoning; **saṅgam**–attachment; **phalam eva cha**–and fruitive desire; **saḥ tyāgaḥ sāttvikaḥ**–constitute renunciation of the nature of goodness; (**me**) **mataḥ**–in My consideration.

6 But even these actions must be performed abandoning attachment and fruitive desire. O Pārtha, know this to be My perfect, supreme conclusion.

7 Renunciation of one's obligatory duties is wrong. The delusion of giving up these duties is called false renunciation, or renunciation of the nature of ignorance.

8 One who abandons his obligatory duties out of fear of physical discomfort, considering them troublesome, performs renunciation of the nature of passion. Thus, he does not attain the fruit of true detachment.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥
अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

na dveṣṭy akuśalaṁ karma, kuśale nānuṣajjate
tyāgī sattva-samāviṣṭo, medhāvī chhinna-saṁśayaḥ [10]
na hi deha-bhṛtā śakyaṁ, tyaktuṁ karmāṇy aśeṣataḥ
yas tu karma-phala-tyāgī, sa tyāgīty abhidhīyate [11]
aniṣṭam iṣṭaṁ miśraṁ cha, tri-vidhaṁ karmaṇaḥ phalam
bhavaty atyāgināṁ pretya, na tu sannyāsināṁ kvachit [12]

medhāvī–The wise; **tyāgī**–renunciate; **sattva-samāviṣṭaḥ**–absorbed in the nature of goodness; **chhinna-saṁśayaḥ**–having slashed all doubts; **na dveṣṭi**–neither resents; **akuśalam**–troublesome; **karma**–duties; **na anuṣajjate**–nor is attached to; **kuśale**–duties which bestow happiness.

deha-bhṛtā–The embodied soul; **na śakyam hi**–can never; **aśeṣataḥ**–fully; **tyaktum**–renounce; **karmāṇi**–actions; **tu**–however; **abhidhīyate**–it is said; **iti**–that; **yaḥ saḥ karma-phala-tyāgī**–one who renounces the fruits of action; **tyāgī**–is a renunciate.

tri-vidham phalam (**iti**)–These three kinds of fruits; **karmaṇaḥ**–of action; **bhavati**–remain; **pretya**–after death; **atyāginām**–for those who desire material enjoyment: **aniṣṭam**–undesirable (low or hellish birth); **iṣṭam**–desirable (high or godly birth); **miśram cha**–and mixed (human birth); **tu**–but; **na** (**bhavati**)–these fruits do not ensue; **kvachit**–at any time; **sannyāsinām**–for those who are *sannyāsī,* renounced.

9 O Arjuna, performance of obligatory works as a matter of duty while abandoning attachment and fruitive desire, is renunciation of the nature of goodness. This is My opinion.

10 The wise renunciate who is absorbed in the nature of goodness, and who has slashed all doubts, neither resents disagreeable duties nor is attached to agreeable works.

11 It is not possible for the embodied soul to fully renounce actions. However, one who renounces the fruits of his actions is a true renunciate.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥
अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥
शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्यायं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

pañchaitāni mahā-bāho, kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni, siddhaye sarva-karmaṇām [13]
adhiṣṭhānaṁ tathā kartā, karaṇaṁ cha pṛthag-vidham
vividhāś cha pṛthak cheṣṭā, daivaṁ chaivātra pañchamam [14]
śarīra-vāṅmanobhir yat, karma prārabhate naraḥ
nyāyaṁ vā viparītaṁ vā, pañchaite tasya hetavaḥ [15]

(**he**) **mahā-bāho**–O mighty hero; **nibodha**–know; **me**–from Me; **etāni**–these; **pañcha**–five; **kāraṇāni**–causes; **siddhaye**–of the accomplishment; **sarva-karmaṇām**–of all actions; **proktāni**–described; **kṛtānte**–in the conclusive knowledge of action; **sāṅkhye**–in the *Vedānta* scripture.

adhiṣṭānam–(1) The basis, the body; **tathā**–and; **kartā**–(2) the 'doer', the ego of the knot of spirit and matter; **pṛthak-vidham**–(3) the separate, various; **karaṇam cha**–senses–eyes, ears, etc., as the instrument; **vividhāḥ**–(4) the various; **pṛthak cha**–and separate; **cheṣṭā**–endeavours or functions of the vital airs; **atra pañchamam**–and the fifth factor; **daivam eva cha**–(5) is the Divine, the Supersoul.

yat karma–Whatever action; **naraḥ**–a man; **prārabhate**–performs; **sarīra-vāk-mano-bhiḥ**–with his body, speech and mind; **nyāyam vā**–whether lawful; **viparītam vā**–or unlawful; **ete pañcha**–these five; **tasya**–are its; **hetavaḥ**–causes.

12 After death, the three kinds of fruits of actions—good, bad and mixed—accrue to those who have worldly desires, but never to those who are renounced.

13 O mighty hero, know from Me of the five causes of the accomplishment of all actions as described in the conclusive teachings of the scripture known as *Sāṅkhya* or *Vedānta*:

14 (All actions are accomplished by these five causes:) The body, the performer (ego, a knot of spirit and matter), the instrument (the senses), the various endeavours, and the Divine (the Supersoul).

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥
यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१७॥
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

tatraivaṁ sati kartāram, ātmānaṁ kevalaṁ tu yaḥ
paśyaty akṛta-buddhitvān, na sa paśyati durmatiḥ [16]
yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāl̐ lokān, na hanti na nibadhyate [17]
jñānaṁ jñeyaṁ parijñātā, tri-vidhā karma-chodanā
karaṇaṁ karma karteti, tri-vidhaḥ karma-saṅgrahaḥ [18]

tatra–In this respect; **evam sati tu**–despite this; **yaḥ**–whoever; **paśyati**–sees; **kevalam**–only; **ātmānam**–the living being; **kartāram**–as the doer; **saḥ durmatiḥ**–that ignorant person; **akṛta-buddhitvāt**–due to impure intelligence; **na paśyati**–does not see.

yasya–He within whom; **bhāvaḥ**–the mentality; **ahaṅkṛtaḥ**–of considering oneself a doer; **na**–does not occur; **yasya**–and he whose; **buddhiḥ**–intelligence; **na lipyate**–is not attached to the fruits of actions; **saḥ**–such a person; **hatvā api**–even if he kills; **imān lokān**–the entire world; **na hanti**–he neither kills anyone; **na nibadhyate**–nor is he bound by action.

tri-vidhā iti–These three are; **karma-chodanā**–the driving force of action: **jñānam**–knowledge; **jñeyam**–the knowable; **parijñātā**–the knower. **tri-vidhaḥ** (**iti**)–These three are; **karma-saṅgrahaḥ**–the constitution of action: **karaṇam**–the instrument, the senses; or the practice to attain the objective (*sādhana*); **karma**–the action; **kartā**–the performer.

15 Whether lawful of unlawful, whatever action a man performs with his body, mind or speech, is caused by these five elements.

16 But an ignorant person who sees only himself as the doer does not actually see, due to his impure intelligence.

17 He who is free from egoism (aversion to the Absolute), and whose intelligence is not implicated in worldly action—even if he kills the entire world, he neither kills nor is he bound by action.

**ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥
सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥
पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥**

**jñānaṁ karma cha kartā cha, tridhaiva guṇa-bhedataḥ
prochyate guṇa-saṅkhyāne, yathāvach cchṛṇu tāny api** [19]
**sarva-bhūteṣu yenaikaṁ, bhāvam avyayam īkṣate
avibhaktaṁ vibhakteṣu, taj jñānaṁ viddhi sāttvikam** [20]
**pṛthaktvena tu yaj jñānaṁ, nānā-bhāvān-pṛthag-vidhān
vetti sarveṣu bhūteṣu, taj jñānaṁ viddhi rājasam** [21]

guṇa-saṅkhyāne–In the *Sāṅkhya* scripture; **jñānam**–knowledge; **karma cha**–action; **kartā cha**–and the performer; (**ete**) **prochyate**–are mentioned; **tri-dhā eva**–in three divisions; **guṇa-bhedataḥ**–according to the three modes of material nature. **śṛṇu**–now hear; **tāni api**–of these, too; **yathāvat**–as it is.

viddhi–You should know; **tat jñānam**–that knowledge; **yena**–by which; **ekam**–one; **avibhaktam**–undivided; **avyayam**–imperishable; **bhāvam**–nature; **īkṣate**–is seen; **vibhakteṣu sarva-bhūteṣu**–within all the diverse living beings; **sāttvikam**–as knowledge of the nature of goodness.

yat jñānam–That knowledge by which; **vetti**–one experiences; **sarveṣu**–within all; **bhūteṣu**–living beings; **pṛthaktvena**–separately; **nānā-bhāvān**–many natures; **pṛthak-vidhān**–engaged in many pursuits; **viddhi**–know; **tat jñānaṁ tu**–that knowledge; **rājasam**–to be of the nature of passion.

18 These three are the driving force of action: knowledge, the knowable and the knower. These three are the constitution of action—the instrument, the action and the performer.

19 In the *Sāṅkhya* scripture, knowledge, action and the performer have each been classified according to the three modes of material nature. Now hear of these from Me:

20 That knowledge by which the one imperishable and undivided principle (My superior divine potency) is seen to be present in all the diverse living beings is to be known as knowledge of the nature of goodness.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥
नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥
यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

yat tu kṛtsnavad ekasmin, kārye saktam ahaitukam
atattvārthavad alpaṁ cha, tat tāmasam udāhṛtam [22]
niyataṁ saṅga-rahitam, arāga-dveṣataḥ kṛtam
aphala-prepsunā karma, yat tat sāttvikam uchyate [23]
yat tu kāmepsunā karma, sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṁ, tad rājasam udāhṛtam [24]

tat–That; **yat tu**–which; **saktam**–is attached; **ekasmin kārye**–to the peripheral only, such as the body; **kṛtsnavat**–as everything; **ahaitukam**–(and which is) irrational; **atattva-arthavat**–not seeking the truth–without spiritual or scriptural conception; **alpam cha**–and trivial; **udāhṛtam**–is said to be; **tāmasam**–knowledge of the nature of ignorance.

tat karma yat–That action which is; **niyatam**–constantly; **kṛtam**–performed; **saṅga-rahitam**–without attachment; **aphala-prepsunā**–by a person without fruitive desire; **arāga-dveṣataḥ**–unbiased by likes and dislikes; **uchyate**–is called; **sāttvikam**–action of the nature of goodness.

punaḥ–Again; **tat karma yat tu**–that action which is; **kriyate**–performed; **kāma-īpsunā**–by one desiring the result; **vā**–or; **sa-ahaṅkāreṇa**–by an egotistic person; **bahula-āyāsam**–with great endeavour; **udāhṛtam**–is said to be; **rājasam**–of the nature of passion.

21 That knowledge in which one experiences in the plane of living beings many separate (independent) entities engaged in many separate (clashing) pursuits is to be known as knowledge of the nature of passion.

22 And that ideology which is stubbornly attached to the peripheral only, considering it to be all in all, without spiritual or scriptural conception, without seeking the truth, and based on trivialities alone, is said to be knowledge of the (animalistic) nature of ignorance.

23 That obligatory action which is faithfully executed without attachment by a person who does not seek its

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥
मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥
रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

anubandhaṁ kṣayaṁ hiṁsām, anapekṣya cha pauruṣam
mohād ārabhyate karma, yat tat tāmasam uchyate [25]
mukta-saṅgo 'nahaṁvādī, dhṛty-utsāha-samanvitaḥ
siddhy-asiddhyor nirvikāraḥ, kartā sāttvika uchyate [26]
rāgī karma-phala-prepsur, lubdho hiṁsātmako 'śuchiḥ
harṣa-śokānvitaḥ kartā, rājasaḥ parikīrtitaḥ [27]

tat karma yat–That action which; **ārabhyate**–is undertaken; **mohāt**–due to delusion; **anapekṣya**–without considering; **anubandham**–consequence; **kṣayam**–loss; **hiṁsām**–harm to others; **pauruṣam cha**–and one's capability of performing it; **uchyate**–is called; **tāmasam**–action of the nature of ignorance.

mukta-saṅgaḥ–Unattached; **anaham-vādi**–without ego; **dhṛti-utsāha-samanvitaḥ**–patient, enthusiastic; **kartā**–the worker; **nirvikāraḥ**–who is unaffected; **siddhi-asiddhyoḥ**–in success or failure; **uchyate**–is called; **sāttvikaḥ**–a worker of the nature of goodness.

rāgī–The attached; **karma-phala-prepsuḥ**–desirer of the fruits of action; **lubdhaḥ**–covetous; **hiṁsā-ātmakaḥ**–cruel-natured; **kartā**–worker; **aśuchiḥ**–engaged in unscriptural or abominable practices; **harṣa-śoka-anvitaḥ**–and always subject to joy and sorrow; **parikīrtitaḥ**–is called; **rājasaḥ**–a worker of the nature of passion.

rewards and who is unbiased by likes and dislikes, is said to be action of the nature of goodness.

24 And that action which is performed with great endeavour by an egotistic person desiring its fruits, is said to be action of the nature of passion.

25 And that work which is undertaken out of delusion, without consideration for its consequences, its loss, harm to others and one's capability of performing it, is called action of the nature of ignorance.

26 The worker who is unattached, without ego, patient, enthusiastic and unaffected in success or failure, is known as a worker of the nature of goodness.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥
बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥२९॥
प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

ayuktaḥ prākṛtaḥ stabdhaḥ, śaṭho naiṣkṛtiko 'lasaḥ
viṣādī dīrgha-sūtrī cha, kartā tāmasa uchyate [28]
buddher bhedaṁ dhṛteś chaiva, guṇatas tri-vidhaṁ śṛṇu
prochyamānam aśeṣeṇa, pṛthaktvena dhanañjaya [29]
pravṛttiṁ cha nivṛttiṁ cha, kāryākārye bhayābhaye
bandhaṁ mokṣaṁ cha yā vetti, buddhiḥ sā pārtha sāttvikī [30]

ayuktaḥ–The uncontrolled; **prākṛtaḥ**–vulgar; **stabdhaḥ**–stubbornly arrogant; **śaṭhaḥ**–deceitful; **naiṣkṛtikaḥ**–offensive; **alasaḥ**–lazy; **viṣādī**–despondent; **dīrgha-sūtrī cha**–procrastinating; **kartā**–worker; **uchyate**–is called; **tāmasaḥ**–a worker of the nature of ignorance.

(**he**) **dhanañjaya**–O Arjuna; **śṛṇu**–hear; **prochyamānam**–as I describe; **aśeṣeṇa**–fully; **pṛthaktvena**–and distinctly; **tri-vidham bhedam**–the three types; **buddheḥ**–of intelligence; **dhṛteḥ cha eva**–and determination; **guṇataḥ**–according to the modes of nature.

(**he**) **pārtha**–O son of Kuntī; **sāttvikī buddhiḥ**–intelligence of the nature of goodness; **sā yā**–is that which; **vetti**–distinguishes; **pravṛttim cha**–virtuous engagement; **nivṛttim cha**–and abstinence from vice; **kārya-akārye**–duty and non-duty; **bhaya-abhaye**–danger and safety; **bandham mokṣam cha**–and bondage and liberation.

27 The worker who is attached, desirous of the fruits of action, covetous, cruel, engaged in abominable practices not sanctioned by the scriptures and always subject to joy and sorrow, is known as a worker of the nature of passion.

28 The worker who is uncontrolled, vulgar, arrogant, deceitful, offensive, lazy, despondent and a procrastinator is known as a worker of the nature of ignorance.

29 O Dhanañjaya, now listen attentively. I shall clearly describe the three types of intelligence and determination, according to the modes of nature:

30 O Pārtha, intelligence of the nature of goodness is that which can distinguish (virtuous) engagement and

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥
अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥
धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

yayā dharmam adharmaṁ cha, kāryaṁ chākāryam eva cha
ayathāvat prajānāti, buddhiḥ sā pārtha rājasī [31]
adharmaṁ dharmam iti yā, manyate tamasāvṛtā
sarvārthān viparītāṁś cha, buddhiḥ sā pārtha tāmasī [32]
dhṛtyā yayā dhārayate, manaḥ-prāṇendriya-kriyāḥ
yogenāvyabhichāriṇyā, dhṛtiḥ sā pārtha sāttvikī [33]

(**he**) **pārtha**–O Pārtha; **rājasī buddhiḥ**–intelligence of the nature of passion; **sā yayā**–is that by which; **dharmam**–religion; **adharmam cha**–and irreligion; **kāryam cha**–and duty; **akāryam eva cha**–and non-duty; **prajānāti ayathāvat**–are misunderstood.

(**he**) **pārtha**–O Pārtha; **tāmasī buddhiḥ**–intelligence of the nature of ignorance; **āvṛtā**–covered; **tamasā**–by the mode of ignorance; **sā yā**–is that which; **manyate**–considers; **adharmam**–vice; **dharmam**–virtue; **sarva-arthān cha**–and all knowable objects; **viparītān iti**–contrary to what they are.

(**he**) **pārtha**–O Pārtha; **yayā avyabhichāriṇyā dhṛtyā**–that unwavering determination which; **yogena**–with single-minded concentration; **dhārayate**–controls; **manaḥ-prāṇa-indriya-kriyāḥ**–the functions of the mind, life forces and senses; **sā dhṛtiḥ sāttvikī**–is determination of the nature of goodness.

abstinence (from vice), duty and non-duty, danger and safety, and bondage and liberation.

31 O Pārtha, intelligence of the nature of passion is that which causes an erroneous perception of religion, irreligion, duty and non-duty.

32 Intelligence of the nature of ignorance is covered by illusion, whereby vice is considered virtue, and everything is taken to be the opposite of the reality.

33 O Pārtha, determination of the nature of goodness is that determination which unfailingly and with single-minded concentration controls the functions of the mind, the life-airs and the senses.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥
यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा तामसी मता ॥३५॥
सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

yayā tu dharma-kāmārthān, dhṛtyā dhārayate 'rjuna
prasaṅgena phalākāṅkṣī, dhṛtiḥ sā pārtha rājasī [34]
yayā svapnaṁ bhayaṁ śokaṁ, viṣādaṁ madam eva cha
na vimuñchati durmedhā, dhṛtiḥ sā tāmasī matā [35]
sukhaṁ tv idānīṁ tri-vidhaṁ, śṛṇu me bharatarṣabha
abhyāsād ramate yatra, duḥkhāntaṁ cha nigachchhati [36]
yat tad agre viṣam iva, pariṇāme 'mṛtopamam
tat sukhaṁ sāttvikaṁ proktam, ātma-buddhi-prasāda-jam [37]

tu–But; (**he**) **pārtha arjuna**–O Pārtha, Arjuna; **yayā dhṛtyā**–determination by which; **dharma-kāma-arthān**–religiosity, desire and wealth; **dhārayate**–are held (**prādhānyena**)–foremost; **prasaṅgena**–by the contact of which; (**bhavati**)–one becomes; **phala-ākāṅkṣī**–desirous of their fruits; **sā dhṛtiḥ**–that determination; **rājasī**–is of the nature of passion.

sā dhṛtiḥ–That determination; **yayā**–by which; **durmedhāḥ**–a foolish person; **na vimuñchati**–never leaves; **svapnam**–sleep; **bhayam**–fear; **śokam**–sorrow; **viṣādam**–depression; **madam eva cha**–pride, arrogance; **matā**–is considered; **tāmasī**–determination of the nature of ignorance.

(**he**) **bharatarṣabha**–O best of the Bhāratas; **idānīm tu**–now; **śṛṇu**–hear; **me**–from Me; **tri-vidham sukham**–about the three kinds of happiness: **yatra**–that in which; **ramate**–one delights; **abhyāsāt**–through his practices; **nigachchhati cha**–and attains; **duḥkha-antam**–the cessation of unhappiness; **yat tat**–and that which; **agre**–initially; **viṣam iva**–is like poison; **pariṇāme**–and subsequently; **amṛta-upamam**–like nectar; **tat sukham**–such happiness; **ātma-buddhi-prasāda-jam**–born of the purity of self-realization; **proktam**–is called; **sāttvikam**–happiness of the nature of goodness.

34 O Pārtha, O Arjuna, determination of the nature of passion is that fruitive, attached determination which adheres to religiosity for the purpose of amassing wealth to fulfill mundane desires.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥
यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

viṣayendriya-saṁyogād, yat tad agre 'mṛtopamam
pariṇāme viṣam iva, tat sukhaṁ rājasaṁ smṛtam [38]
yad agre chānubandhe cha, sukhaṁ mohanam ātmanaḥ
nidrālasya-pramādotthaṁ, tat tāmasam udāhṛtam [39]

tat yat–That which; (**jāyate**)–is born; **viṣaya-indriya-saṁyogāt**–from the contact of the senses with their objects; **agre**–and in the beginning; **amṛta-upamam**–is like nectar; **pariṇāme**–and subsequently; **viṣam iva**–like poison; **tat sukham**–that happiness; **smṛtam**–is called; **rājasam**–happiness of the nature of passion.

nidrā-ālasya-pramāda-uttham–Born of sleep, laziness and illusion; **yat sukham**–that happiness which; **agre cha**–in the beginning; **anubandhe cha**–and in the end; **ātmanaḥ mohanam**–is self-deception; **tat**–such happiness; **udāhṛtam**–is called; **tāmasam**–happiness of the nature of ignorance.

35 Determination of the nature of ignorance is that by which a foolish person does not give up sleep, fear, sorrow, depression and arrogance.

36, 37 O Bharatarṣabha, now hear from Me about the three kinds of happiness: That state in which one is joyful through his practices while attaining the cessation of all unhappiness, and which in the beginning is like poison but ultimately like nectar, and which is born of the purity of self-realization—that happiness is said to be of the nature of goodness.

38 That happiness which is born of the contact of the senses with their objects, and which is like nectar in the beginning but poison in the end, is said to be happiness of the nature of passion.

39 That happiness which is self-deception from beginning to end, and which arises from sleep, laziness and illusion, is called happiness of the nature of ignorance.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥
ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

na tad asti pṛthivyāṁ vā, divi deveṣu vā punaḥ
sattvaṁ prakṛti-jair muktaṁ, yad ebhiḥ syāt tribhir guṇaiḥ [40]
brāhmaṇa-kṣatriya-viśāṁ, śūdrāṇāṁ cha parantapa
karmāṇi pravibhaktāni, svabhāva-prabhavair gunaiḥ [41]
śamo damas tapaḥ śauchaṁ, kṣāntir ārjavam eva cha
jñānaṁ vijñānam āstikyaṁ, brahma-karma svabhāva-jam [42]

pṛthivyām vā–Either on earth; (**manuṣyādiṣu**)–amongst the humans, etc.; **vā punaḥ**–or again; **divi**–in the heavenly plane; **deveṣu**–amongst the demigods; **na asti**–there is no; **tat sattvam**–such entity; **yat**–which; **muktam syāt**–can be free; **ebhiḥ tribhiḥ guṇaiḥ**–from these three modes; **prakṛti-jaiḥ**–born of material nature.

(**he**) **parantapa**–O vanquisher of the enemy; **karmāṇi**–the duties; **brāhmaṇa-kṣatriya-viśām**–of the *brāhmaṇa, kṣatriya* and *vaiśya*; **śūdrāṇām cha**–and *śūdra* sections; **pravibhaktāni**–are appropriately classified; **guṇaiḥ**–according to the qualities of goodness, passion and ignorance; **svabhāva-prabhavaiḥ**–born of their natures.

(**etāni**)–All these; (**bhavati**)–are; **svabhāva-jam**–the natural; **brahma-karma**–duties of the *brāhmaṇas*: **śamaḥ**–internal sense-control; **damaḥ**–external sense-control; **tapaḥ**–austerity; **śaucham**–external and internal purity; **kṣāntiḥ**–forbearance; **ārjavam eva cha**–straightforwardness; **jñānam**–scriptural knowledge; **vijñānam**–realization of essential truth; **āstikyam**–theistic mentality or firm faith in the teachings of the scriptures.

40 Amongst all species on earth including the humans or amongst even the celestial gods in the heavenly plane, there is no entity that can be free from these three modes which are born of material nature.

41 O Parantapa, according to their natures, the duties of the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* are appropriately classified.

42 Internal and external sense-control, austerity, purity, forbearance, straightforwardness, knowledge, realization and theistic mentality—these are the natural duties of the *brāhmaṇas*.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥
स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

śauryaṁ tejo dhṛtir dākṣyaṁ, yuddhe chāpy apalāyanam
dānam īśvara-bhāvaś cha, kṣātraṁ karma svabhāva-jam [43]
kṛṣi-gorakṣya-vāṇijyaṁ, vaiśya-karma svabhāva-jam
paricharyātmakaṁ karma, śūdrasyāpi svabhāva-jam [44]
sve sve karmaṇy abhirataḥ, saṁsiddhiṁ labhate naraḥ
svakarma-nirataḥ siddhiṁ, yathā vindati tach chhṛṇu [45]

(**etāni**)–All these; (**bhavati**)–are; **svabhāva-jam**–the natural; **kṣātram karma**–duties of the *kṣatriyas*: **śauryam**–prowess; **tejaḥ**–valour; **dhṛtiḥ**–endurance; **dākṣyaṁ**–dexterity; **apalāyanam**–never retreating; **yuddhe cha api**–in battle; **dānam**–generosity; **īśvara-bhāvaḥ cha**–and regality.

(**etāni**)–All these; (**bhavati**)–are; **svabhāva-jam**–the natural; **vaiśya-karma**–functions of the *vaiśyas*: **kṛṣi-go-rakṣya-vāṇijyaṁ**–agriculture, cow protection and trade. **karma api**–The duty; **paricharyā-ātmakam**–of service to the *brāhmaṇas, kṣatriyas* and *vaiśyas*; **svabhāva-jam**–is natural; **śūdrasya**–for the *śūdra* section.

naraḥ–The man; **abhirataḥ**–devoted; **sve sve karmaṇi**–to his own appropriate duty; **labhate**–attains; **saṁsiddhim**–perfection in self-knowledge. **śṛṇu tat**–Now hear; **yathā**–how; **sva-karma-nirataḥ**–one dedicated to executing his prescribed duty; **vindati**–attains; **siddhim**–perfection.

43 Prowess, valour, endurance, dexterity, never retreating in battle, generosity and regality—these are the characteristic duties of the *kṣatriyas.*

44 Agriculture, cow protection and trade are the natural work of the *vaiśyas*; and natural to the *śūdras* is service to the *brāhmaṇas, kṣatriyas* and *vaiśyas* (assisting them in their various works).

45 One who devotes himself to his own duty attains perfection in self-knowledge. Now hear from Me how a person attains perfection through devotion to his own duty:

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥
सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

---

yataḥ pravṛttir bhūtānāṁ, yena sarvam idaṁ tatam
svakarmaṇā tam abhyarchya, siddhiṁ vindati mānavaḥ [46]

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
svabhāva-niyataṁ karma, kurvan nāpnoti kilbiṣam [47]

saha-jaṁ karma kaunteya, sa-doṣam api na tyajet
sarvārambhā hi doṣeṇa, dhūmenāgnir ivāvṛtāḥ [48]

---

mānavaḥ–A man; **vindati**–attains; **siddhim**–perfection; **abhyarchya**–by worshipping; **sva-karmaṇā**–through his appropiate, prescribed duty; **tam**–that Supreme Lord; **yataḥ**–from whom occurs; **pravṛttiḥ**–the manifestation or impetus; **bhūtānām**–of all living beings; **yena**–and by whom, individually and collectively; **idam**–this; **sarvam**–entire universe; **tatam**–is pervaded.

sva-dharmaḥ–One's own prescribed duty; **viguṇaḥ**–though imperfect; **śreyān**–is better; **para-dharmāt**–than another's duties; **su-anuṣṭhitāt**–executed well. **kurvan**–By doing; **karma**–the duty; **svabhāva-niyatam**–prescribed according to his nature; (**mānavaḥ**)–a man; **kilbiṣam na āpnoti**–does not incur sin.

(**he**) **kaunteya**–O son of Kuntī; **sa-doṣam api**–although imperfect; **karma**–action; **saha-jam**–prescribed according to one's nature; **na tyajet**–must not be given up; **hi**–for; **sarva-ārambhāḥ**–all undertakings; **āvṛtāḥ**–are covered; **doṣeṇa**–by defects; **agniḥ iva**–as fire is covered; **dhūmena**–by smoke.

---

46 A man achieves perfection by worshipping, through his prescribed duties, the Supreme Lord from whom all beings originate, by whom all beings are engaged, and who (individually and collectively) pervades the entire universe.

47 One's own duty, though imperfect, is better than another's executed well. Sin is never incurred by a man fullfilling the duty prescribed according to his nature.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥
सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

asakta-buddhiḥ sarvatra, jitātmā vigata-spṛhaḥ
naiṣkarmya-siddhiṁ paramāṁ, sannyāsenādhigachchhati [49]

siddhiṁ prāpto yathā brahma, tathāpnoti nibodha me
samāsenaiva kaunteya, niṣṭhā jñānasya yā parā [50]

asakta-buddhiḥ–One with the wisdom of detachment; **sarvatra**–from all mundane objects; **jita-ātmā**–the self-controlled; **vigata-spṛhaḥ**–person whose desires have gone; **adhigachchhati**–attains to; **paramām naiṣkarmya-siddhim**–the higher state, of transcending all duties; **sannyāsena**–by renouncing the fruits of his actions.

(**he**) **kaunteya**–O son of Kuntī; **yathā**–how; **siddhim prāptaḥ**–the person who has achieved the state of transcending all duties; **āpnoti**–attains to; **brahma**–Brahman, the Absolute; **yā parā niṣṭhā**–the ultimate state; **jñānasya**–of knowledge; **tathā nibodha**–now understand that; **samāsena eva**–in brief; **me**–from Me.

48 O Kaunteya, even though it may be imperfect, one should not give up the duty prescribed according to his nature. Verily, all action (*karma*) is (generally) covered by imperfection, as fire is covered by smoke.

49 One who has the wisdom of detachment from all mundane objects, who is self-controlled and whose desires have gone—such a person attains the perfection of transcending all duties in the world by renouncing the fruits of his actions.

50 O Kaunteya, now know from Me in brief how the person who has attained transcendence of all duties reaches the transcendental plane of the Absolute, the ultimate state of knowledge (spiritual awakening):

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

buddhyā viśuddhayā yukto, dhṛtyātmānaṁ niyamya cha
śabdādīn viṣayāṁs tyaktvā, rāga-dveṣau vyudasya cha [51]
vivikta-sevī laghv-āśī, yata-vāk-kāya-mānasaḥ
dhyāna-yoga-paro nityaṁ, vairāgyaṁ samupāśritaḥ [52]
ahaṅkāraṁ balaṁ darpaṁ, kāmaṁ krodhaṁ parigraham
vimuchya nirmamaḥ śānto, brahma-bhūyāya kalpate [53]

yuktaḥ (**san**)–A person possessing; **viśuddhayā buddhyā**–intelligence of the nature of goodness; **niyamya cha**–and controlling; **ātmānam**–the mind; **dhṛtyā**–through determination of the nature of goodness; **tyaktvā**–rejecting; **viṣayān**–the sense objects; **śabdādīn**–of sound, touch, etc.; **vyudasya cha**–abandoning; **rāga-dveṣau**–attachment and aversion–likes and dislikes; **vivikta-sevī**–remaining free from the association of materialistic persons; **laghu-āśī**–a temperate eater; **yata-vāk-kāya-mānasaḥ**–disciplining the body, mind and speech; **nityam**–and constantly; **dhyāna-yoga-paraḥ**–absorbed in meditation on the Supreme Lord; **vairāgyam samupāśritah**–fully detached from the mundane; **vimuchya**–giving up; **ahaṅkāram**–ego–considering oneself 'the doer'; **balam**–power; **darpam**–vanity; **kāmam**–desire; **krodham**–anger; **parigraham**–possessiveness; **śāntaḥ**–being at peace; **nirmamaḥ**–not thinking of anything as 'mine'; **kalpate**–is qualified; **brahma-bhūyāya**–for spiritual realization.

51–53 Endowed with intelligence of the nature of goodness, mentally controlled through determination of the nature of goodness, rejecting the sense objects of sound, touch, form, taste and smell, abandoning attachment and aversion, free from the association of materialistic persons, a temperate eater, disciplining the body, mind and speech, constantly absorbed in thought of the Supreme Lord and fully detached from the mundane world; giving up ego, power, vanity, desire, anger and possessiveness, not thinking of anything as 'mine'; being at peace—such a person is qualified for spiritual realization.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥
भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥
सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

brahma-bhūtaḥ prasannātmā, na śochati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām [54]
bhaktyā mām abhijānāti, yāvān yaś chāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram [55]
sarva-karmāṇy api sadā, kurvāṇo mad-vyapāśrayaḥ
mat-prasādād avāpnoti, śāśvataṁ padam avyayam [56]

prasanna-ātmā–The joyful, enlightened soul; **brahma-bhūtaḥ**–who has attained his divine nature; **na śochati**–neither sorrows; **na kāṅkṣati**–nor desires. **samaḥ**–Being of equal vision; **sarveṣu**–for all; **bhūteṣu**–living beings (considering My superior potency to be in everything); **labhate**–he attains; **parām**–transcendental; **mat-bhaktim**–devotion for Me.

bhaktyā–Through devotion**;** (**saḥ**)–he; **abhijānāti**–can well know; **mām**–Me; **tattvataḥ**–in reality; **yāvān**–as far as being the Master of all opulences; **yaḥ cha** (**aham**) **asmi**–and that which I am. **jñātvā**–Thus knowing Me; **tattvataḥ**–in truth; (**saḥ**)–he; **tat-anantaram**–thereafter; **tataḥ**–by the potency of that devotion; **viśate**–enters; **mām**–My eternal pastimes (*nitya-līlā*), non-different from Me.

api–Although; **sadā**–ever; **kurvāṇaḥ**–active; **sarva-karmāṇi** in all duties; **mat-vyapāśrayaḥ**–My surrendered souls; **avāpnoti**–attain; **śāśvataṁ**–the eternal; **avyayam**–immutable (flourishing); **padam**–plane (of service); **mat-prasādāt**–by My grace.

54 The joyful-hearted, enlightened soul who has attained his divine nature neither sorrows nor desires. Seeing all beings equally, he comes to attain transcendental loving devotion for Me.
55 Through devotion, he realizes that I am the Lord of all potencies and the Sweet Absolute. Then, realizing his divine relationship with Me, he enters the company of My intimate associates who are non-different from My very Self.
56 Although ever active in all duties, those who have taken refuge in Me attain, by My grace, the eternal, indestructable plane (of service).

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥
मच्चितः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥५८॥
यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

chetasā sarva-karmāṇi, mayi sannyasya mat-paraḥ
buddhi-yogam upāśritya, mach-chittaḥ satataṁ bhava [57]
mach-chittaḥ sarva-durgāṇi, mat-prasādāt tariṣyasi
atha chet tvam ahaṅkārān, na śroṣyasi vinaṅkṣyasi [58]
yad ahaṅkāram āśritya, na yotsya iti manyase
mithyaiva vyavasāyas te, prakṛtis tvāṁ niyokṣyati [59]

sannyasya–Offering; **chetasā**–whole-heartedly; **sarva-karmāṇi**–all actions; **mayi**–to Me; **mat-paraḥ**–keeping Me as the supreme objective; **upāśritya**–and taking refuge; **buddhi-yogam**–in dedicating your intelligence to Me; **bhava**–be; **satatam**–ever; **mat-chittaḥ**–devoted to Me.

mach-chittaḥ–Giving your heart to Me; **tvam**–you; **tariṣyasi**–will cross; **sarva-durgāṇi**–all obstacles; **mat-prasādāt**–by My grace. **atha chet**–Yet, if; **ahaṅkārāt**–out of pride; **na śroṣyasi**–you do not heed (My words); (**tarhi**)–then; **vinaṅkṣyasi**–you will perish.

āśritya–Resorting to; **ahaṅkāram**–pride; **yat manyase iti**–you are thinking; **na yotsya**–"I shall not fight"; (**eṣaḥ**)–but such; **vyavasāyaḥ**–a decision; **te**–of yours; (**bhaviṣyati**)–will be; **mithyā eva**–only in vain. **prakṛtiḥ**–The nature befitting a *kṣatriya*; **niyokṣyati**–will compel; **tvām**–you.

57 Whole-heartedly offering your every action to Me, keeping Me as the supreme objective and fully dedicating your intelligence to Me (being unattached to worldly action), be ever devoted to Me.

58 Giving your heart to Me, you will be able to overcome all obstacles by My grace. But if out of pride you do not heed My words, you will perish.

59 Out of pride you are thinking, "I shall not fight." But your decision will be in vain, for your nature (as a *kṣatriya*) will compel you to fight.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥
तमेव शरणं गच्छ सर्वभोवन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

---

svabhāva-jena kaunteya, nibaddhaḥ svena karmaṇā
kartuṁ nechchhasi yan mohāt, kariṣyasy avaśo 'pi tat [60]
īśvaraḥ sarva-bhūtānāṁ, hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā [61]
tam eva śaraṇaṁ gachchha, sarva-bhāvena bhārata
tat prasādāt parāṁ śāntiṁ, sthānaṁ prāpsyasi śāśvatam [62]

(**he**) **kaunteya**–O son of Kuntī; **nibaddhaḥ** (**san**)–being bound; **svena**–by your; **karmaṇā**–duty; **sva-bhāva-jena**–born of your nature; **tat api**–that very action; **yat**–which; **mohāt**–out of delusion; (**tvam**)–you; **na ichchhasi**–do not wish; **kartum**–to perform; **kariṣyasi**–you will do; **avaśaḥ** (**san**)–inevitably.

(**he**) **arjuna**–O Arjuna; **sarva-bhūtānām**–for all beings; **īśvaraḥ**–the Supreme Lord as the Supersoul; **tiṣṭhati**–is situated; **hṛd-deśe**–in region of the heart. **māyayā**–By His illusory potency; **sarva-bhūtāni bhrāmayan**–He causes all beings to revolve (through many existences); **yantra-ārūḍhāni** (**iva**)–as though riding a carousel.

(**he**) **bhārata**–O Bhārata; (**ataḥ**)–therefore; **saraṇam gachchha**–surrender; **sarva-bhāvena**–whole-heartedly; **tam eva**–unto Him, alone. **tat-prasādāt**–By His grace; **prāpsyasi**–you will attain; **parām**–the supreme; **śāntim**–peace; **śāśvatam**–the eternal; **sthānam**–abode.

---

60 O Kaunteya, being bound by the duty born of your nature, that very action which out of delusion you are now avoiding will be inevitably executed by you.

61 O Arjuna, the Supreme Lord is situated in the hearts of all beings, and by His deluding potency He causes them to revolve (through many existences) like puppets riding a carousel.

62 O Bhārata, whole-heartedly surrender to Him. By His grace you will attain the supreme peace and the eternal abode.

**इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥
सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥**

**iti te jñānam ākhyātaṁ, guhyād guhyataraṁ mayā
vimṛśyaitad aśeṣeṇa, yathechchhasi tathā kuru** [63]
**sarva-guhyatamaṁ bhūyaḥ, śṛṇu me paramaṁ vachaḥ
iṣṭo 'si me dṛḍham iti, tato vakṣyāmi te hitam** [64]

iti–Up to this point; **guhyāt**–from profound; **guhyataram jñānam**–to more profound knowledge; **ākhyātam**–has been disclosed; **mayā**–by Me; **te**–to you. **aśeṣeṇa**–Fully; **vimṛśya**–considering; **etat**–that; **kuru**–do; **yathā**–as; **ichchhasi**–you wish; **tathā**–accordingly.

bhūyaḥ–Again; **śṛṇu**–hear; **me**–My; **paramam**–supreme; **vachaḥ**–teaching. **sarva-guhyatamam**–most profound of all. (**tvam**)–You; **asi**–are; **dṛḍham**–extremely; **iṣṭaḥ**–dear; **me**–to Me; **iti tataḥ**–so; **vakṣyāmi**–I am speaking; **te**–to you; **hitam**–for your benefit.

63 I have now revealed more and more profound teachings to you. Duly consider this, and then do as you wish.

64 Now again hear My supreme teaching, the most hidden treasure of all. I tell you this for your benefit as you are most dear to Me.

Commentary

According to Śrīla Bhaktivinoda Ṭhākur (*Vidvad-rañjan* Commentary 9.1), the wisdom of self-realization in the second and third chapters of *Śrī Gītā* are the profound (*guhyam*) teachings of Lord Śrī Kṛṣṇa. The Lord's descriptions of Himself as the Supreme in the seventh and eighth chapters are more profound (*guhyataram*), as such knowledge gives birth to devotion. In chapter nine, the most profound (*guhyatamam*) teachings begin as the Lord describes the symptoms of exclusive devotion (*kevalā-bhakti*).

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me [65]
sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śuchaḥ [66]

bhava–Be; **mat-manāḥ**–of mind dedicated to Me; **mat-bhaktaḥ**–devoted to Me; **mat-yājī**–be My worshipper; **namaskuru**–and offer obeisance–offer yourself; **mām**–to Me; (**tarhi**)–then; **eva**–certainly; **eṣyasi**–you will come; **mām**–to Me. **satyam**–Truly; **pratijāne**–I promise this; **te**–to you; (**yataḥ tvam**)–as you; **asi**–are; **priyaḥ**–dear; **me**–to Me.

parityajya–Totally rejecting; **sarva-dharmān**–all kinds of religion; **śaraṇam vraja**–take shelter; **mām**–of Me; **ekam**–alone. **aham**–I; **mokṣayiṣyāmi**–will liberate; **tvām**–you; **sarva-pāpebhyaḥ**–from all kinds of sins; **mā śuchaḥ**–do not despair.

Because His devotee Arjuna is very dear to Him, the Lord now repeats His secret teaching for Arjuna's benefit. This time, however, He reveals His most hidden of all hidden treasures (*sarva-guhyatamam*), His most affectionate advice: "Arjuna, you are most dear to Me, so I will now divulge the whole truth to you."

65 Think of Me always, devote yourself to Me, worship Me and bow to Me, and surely you will come to Me. I promise you this, because you are dear to Me.

66 Give up all kinds of religion and surrender to Me alone. I will liberate you from all sins, do not despair.

Commentary

Here, the glory of the hidden purpose in the *Bhagavad-gītā* is sung (*gītā-gūḍārtha-gauravam*): "Give up all engagements and come to Me. You won't have to repent, Arjuna,

because I am everything to you, and you are everything to Me. This is the most hidden of all hidden truths. What more can I say? And you will find this in Vraja."

There is a literary ornament in Sanskrit called *dhvani,* echo, by which a word 'echoes', suggests, an additional meaning. Here, such a hint is given. *Mām ekaṁ śaraṇaṁ 'vraja'**: "You may 'go' to 'Vraja', and there you will find the most hidden of all hidden truths (*sarva-guhyatamam*). The deepest secret of the inner loving heart has been fully revealed there: I am beyond all conceptions of religion, society, friends—everything. My position is above everything, and in the heart of the heart of everything. In the eternal land of Vraja, you will experience the whole conception of beauty. Dismiss all other engagements and prospects, and come to Me alone. Your inner hankering will be fulfilled beyond your expectations. You will find such dignity in Me that you will be beyond reaction and repentance." This is the deepest meaning of the highest glory.

If one comes to this conception, everything else will be seen as sin (*ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi*). Everything conceived of as duty or purity in this material world will be seen as sinful, and all conceptions of religiosity will be reduced to the level of sin. In the absolute plane, everything and everyone belongs wholly to Kṛṣṇa, and the slightest deviation from this ideal is no better than committing sin. Mere self-forgetfulness leads to impersonalism and culminates in deep slumber. But self-forgetfulness (*sarva-dharmān parityajya*) in Kṛṣṇa's service (*mām ekaṁ śaraṇaṁ vraja*) is positive and living. It is the full, absolute plane of life.

*In the verse, *vraja* means 'go', and Vraja is also a name of Vṛndāvana.

**इदं ते नातपस्काय नाभक्ताय कदाचन।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥
य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥**

**idaṁ te nātapaskāya, nābhaktāya kadāchana
na chāśuśrūṣave vāchyaṁ, na cha māṁ yo 'bhyasūyati** [67]

**ya imaṁ paramaṁ guhyaṁ, mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā, mām evaiṣyaty asaṁśayaḥ** [68]

te–You; **kadāchana na vāchyam**–should never disclose; **idam**–this; **atapaskāya**–to one devoid of self-sacrifice; **na abhaktāya**–nor to a non-devotee; **aśuśrūṣave na cha**–nor to one who is averse to My service; **yaḥ na cha**–nor to one who; **abhyasūyati**–is resentful; **mām**–towards Me.

yaḥ–One who; **abhidhāsyati**–sings the glories of; **imam**–this; **paramam**–supreme; **guhyam**–secret; **mat-bhakteṣu**–to My devotees; (**saḥ**)–such a person; **kṛtvā**–attaining; **parām**–transcendental; **bhaktim**–devotion; **mayi**–for Me; **eṣyati**–will reach; **mām eva**–Me; **asaṁśayaḥ**–without a doubt.

The hidden treasure attracts our hearts. We have been deprived of our heart's deepest interest. Though we have a natural claim to it, it has been hidden from us (*śrutibhir vimṛgyām*). In an unparalleled way, *Śrī Gītā* considers all these aspects and directs us to the correct meaning and conclusion of all the *Upaniṣads*. From this point, the *Śrīmad Bhāgavatam* begins.

67 You should never disclose this hidden treasure to one devoid of self-sacrifice, to the non-devotee, to the faithless, to one who is averse to My service or to one who is resentful towards Me.

68 One who reveals the glories of this supreme secret to My devotees will attain transcendental devotion for Me and reach Me without a doubt.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥
अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥
श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

na cha tasmān manuṣyeṣu, kaśchin me priya-kṛttamaḥ
bhavitā na cha me tasmād, anyaḥ priyataro bhuvi [69]
adhyeṣyate cha ya imaṁ, dharmyaṁ saṁvādam āvayoḥ
jñāna-yajñena tenāham, iṣṭaḥ syām iti me matiḥ [70]
śraddhāvān anasūyaś cha, śṛṇuyād api yo naraḥ
so 'pi muktaḥ śubhāl̐ lokān, prāpnuyāt puṇya-karmaṇām [71]

manuṣyeṣu–In human society; **na cha kaśchit**–no one; **me priya-kṛttamaḥ**–pleases Me more by his actions; **tasmāt**–than he (the preacher of *Bhagavad-gītā*); **cha**–and; **na bhavitā**–there will not be; **anyaḥ**–any other; **priyataraḥ**–dearer; **me**–to Me; **tasmāt**–than he; **bhuvi**–in the world.

yaḥ cha–And for he who; **adhyeṣyate**–studies; **imam**–this; **dharmyam**–holy; **saṁvādam**–conversation; **āvayoḥ**–of ours; **aham**–I; **syām**–shall be; **iṣṭaḥ**–worshipped; **tena**–by that (by him); **jñāna-yajñena**–by the 'knowledge-sacrifice'. **iti**–That; **me matiḥ**–is My opinion.

saḥ naraḥ api–That person, too; **śraddhāvān**–possessing faith; **anasūyaḥ cha**–and without resentment; **yaḥ**–who; **śṛṇuyāt api**–only hears; **muktaḥ** (**san**)–shall be liberated; (**pāpāt**)–from sin; **prāpnuyāt**–and will reach; **śubhān**–the auspicious; **lokān**–abodes; (**prāpya**)–attainable; **puṇya-karmaṇām**–by the performers of virtuous acts.

69 In the entire human society there is no one who pleases Me by his actions more than he (who preaches the glories of the *Bhagavad-gītā*), nor will there ever be anyone in the world dearer to Me than he.
70 And one who studies with devotion this holy conversation of ours will worship Me by the 'knowledge-sacrifice'. This is My conclusion.
71 Simply by hearing this with an open heart, a faithful person is liberated and attains to the auspicious abodes of the virtuous souls.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥७२॥

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

kachchid etach chhrutaṁ pārtha, tvayaikāgreṇa chetasā
kachchid ajñāna-saṁmohaḥ, praṇaṣṭas te dhanañjaya [72]

arjuna uvācha

naṣṭo mohaḥ smṛtir labdhā, tvat prasādān mayāchyuta
sthito 'smi gata-sandehaḥ, kariṣye vachanaṁ tava [73]

sañjaya uvācha

ity ahaṁ vāsudevasya, pārthasya cha mahātmanaḥ
saṁvādam imam aśrauṣam, adbhutaṁ roma-harṣaṇam [74]

(**he**) **pārtha**–O son of Kuntī; **kachchit**–has; **etat**–this *Gītā*; **śrutam**–been heard; **tvayā**–by you; **ekāgrena**–with your single-minded; **chetasā**–attention? (**he**) **dhanañjaya**–O Arjuna; **kachchit te**–has your; **ajñāna-saṁmohaḥ**–ignorance and delusion; **praṇaṣṭaḥ**–been dispelled?

arjunaḥ uvācha–Arjuna said: (**he**) **achyuta**–O Śrī Kṛṣṇa; **tvat prasādāt**–by Your grace; (**me**)–my; **mohaḥ**–delusion; **naṣṭaḥ**–is dispelled. **smṛtiḥ**–Self-remembrance; **labdhā**–is regained; **mayā**–by me. **sthitaḥ asmi**–I am steady. **gata-sandehaḥ**–My doubts have gone. **kariṣye**–I shall follow; **tava**–Your; **vachanam**–instructions.

sañjayaḥ uvācha–Sañjaya said: **iti**–thus; **aham**–I; **aśrauṣam**–heard; **imam**–this; **adbhutam**–wonderful; **roma-harṣaṇam**–thrilling; **saṁvādam**–conversation; **mahā-ātmanaḥ vāsudevasya**–of the Supreme Soul Vāsudeva; **pārthasya cha**–and Arjuna

72 O Pārtha, have you listened to this with your undivided attention? O Dhanañjaya, are you now free from the darkness of your delusion?

73 Arjuna said: O infallible one, by Your grace my delusion is now gone, I can now remember who I am, my doubts are destroyed and I am firm in my resolve. I shall follow Your instructions.

व्यासप्रसादाच्छ्रुतवानिमं गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥
राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥
तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

---

vyāsa-prasādāch chhrutavān, imaṁ guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇāt, sākṣāt-kathayataḥ svayam [75]
rājan saṁsmṛtya saṁsmṛtya, saṁvādam imam adbhutam
keśavārjunayoḥ puṇyaṁ, hṛṣyāmi cha muhur muhuḥ [76]
tach cha saṁsmṛtya saṁsmṛtya, rūpam atyadbhutaṁ hareḥ
vismayo me mahān rājan, hṛṣyāmi cha punaḥ punaḥ [77]

---

vyāsa-prasādāt–By the grace of Śrī Vyāsadeva; **aham**–I; **śrutavān**–heard; **imam**–this; **param**–supreme; **guhyam**–secret; **yogam**–*yoga* (*yoga* of action, knowledge and devotion); **sākṣāt-kathayataḥ**–spoken directly; **yogeśvarāt**–by the Lord of *yoga*; **kṛṣṇāt svayam**–Kṛṣṇa Himself.

(**he**) **rājan**–O King Dhṛtarāṣṭra; **saṁsmṛtya saṁsmṛtya**–ever remembering; **imam adbhutam**–this miraculous; **puṇyam**–sacred; **saṁvādam**–conversation; **keśava-arjuna-yoḥ**–of Śrī Kṛṣṇa and Arjuna; **hṛṣyāmi**–my heart thrills; **muhuḥ muhuḥ cha**–repeatedly.

(**he**) **rājan**–O King; **saṁsmṛtya saṁsmṛtya cha**–and repeatedly remembering; **tat**–that; **ati-adbhutam**–most miraculous; **rūpam**–universal form; **hareḥ**–of the Lord, Śrī Hari; **me**–my; **mahān**–great; **vismayaḥ**–wonder; (**bhavati**)–occurs; **cha**–and; **hṛṣyāmi**–and I thrill with ecstasy; **punaḥ punaḥ**–again and again.

---

74 Sañjaya said: Thus, I heard this wondrous conversation of the Supreme Soul Vāsudeva and the son of Pṛthā, Arjuna, which arouses ecstasy in the hearts of all.
75 By the mercy of Śrī Vyāsadeva I heard this supreme secret teaching of *yoga,* sung directly by the Supreme Lord of *yoga,* Lord Śrī Kṛṣṇa Himself.
76 O King, ever remembering this miraculous, sacred conversation of Lord Śrī Kṛṣṇa and Arjuna, my heart thrills over and over again.
77 And remembering, O King, I marvel at that astonishing, almighty universal form of the Supreme Lord Hari, and my whole being thrills with ecstasy.

**यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥
इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-संवादे मोक्षयोगो नामाष्टादशोऽध्यायः ॥१८॥**

**yatra yogeśvaraḥ kṛṣṇo, yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir, dhruvā nītir matir mama** [78]

iti śrī-mahābhārate śata-sāhasryāṁ saṁhitāyāṁ vaiyāsikyāṁ bhīṣma-parvaṇi śrīmad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyāṁ yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde mokṣa-yogo nāmāṣṭādaśo 'dhyāyaḥ [18]

---

yatra–Where there is; **yoga-īśvaraḥ**–the Lord of *yoga,* the objective of *yoga*; **kṛṣṇaḥ**–Lord Kṛṣṇa; **yatra**–where there is; **dhanuḥ-dharaḥ-pārthaḥ**–Arjuna with bow in hand, the winner of wealth; **tatra**–there; **dhruvā**–prevails; **śrīḥ**–fortune; **vijayaḥ**–victory, Jayaśrī; **bhūtiḥ**–prosperity; **nītiḥ**–and virtue. (**iti**)–This is; **mama**–my; **matiḥ**–opinion.

---

78 Where there is Yogeśvara Kṛṣṇa, and where there is Arjuna, the winner of wealth with bow in hand, there prevails fortune, victory, prosperity and virtue. This is my opinion.

End of Chapter Eighteen

The Path of Liberation

from the conversation
of Śrī Kṛṣṇa and Arjuna
in Śrīmad Bhagavad-Gītā Upaniṣad,
the Yoga Scripture of Transcendental Knowledge
in Bhīṣma Parva of Śrī Mahābhārata, the Holy Scripture
revealed by Śrīla Vyāsadeva in a hundred thousand verses.

श्रीगीतामाहात्म्यम् ।

गीताशास्त्रमिदं पुण्यं यः पठेत् प्रयतः पुमान् ।
विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥१॥
गीताध्ययनशीलस्य प्राणायामपरस्य च ।
नैव सन्ति हि पापानि पूर्वजन्मकृतानि च ॥२॥
मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।
सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥३॥
गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मखपद्माद्विनिःसृता ॥४॥

---

gītā-śāstram idaṁ puṇyaṁ, yaḥ paṭhet prayataḥ pumān
viṣṇoḥ padam avāpnoti, bhaya-śokādi-varjitaḥ [1]

gītādhyayana-śīlasya, prāṇāyāma-parasya cha
naiva santi hi pāpāni, pūrva-janma-kṛtāni cha [2]

malanir mochanaṁ puṁsāṁ, jala-snānaṁ dine dine
sakṛd-gītāmbhasi snānaṁ, saṁsāra-mala-nāśanam [3]

gītā sugītā kartavyā, kim anyaiḥ śāstra-vistaraiḥ
yā svayaṁ padma-nābhasya, mukha-padmād viniḥsṛtā [4]

The Glories of the Gītā

1 This *Bhagavad-gītā* scripture is the bestower of all good. One who regularly studies it with devotion will attain to the holy abode of Lord Viṣṇu, the plane of freedom from all distress, fear and sorrow.

2 For a self-controlled person who seriously studies this *Bhagavad-gītā* scripture, not a trace of sin from this life or even from the previous life remains, as all the sins of such a person are burnt to ashes.

3 As a person bathes every day to cleanse the body, similarly, by bathing only once in the waters of the *Bhagavad-gītā* (reading the *Gītā* once with devotion) all the dirt of painful material existence is washed away.

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥५॥
सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥६॥
एकं शास्त्रं देवकीपुत्रगीत-
मेको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि
कर्माप्येकं तस्य देवस्य सेवा ॥७॥

bhāratāmṛta-sarvasvaṁ, viṣṇor vaktrād viniḥsṛtam
gītā-gaṅgodakaṁ pītvā, punar janma na vidyate [5]
sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ
pārtho vatsaḥ sudhīr bhoktā, dugdhaṁ gītāmṛtaṁ mahat [6]
ekaṁ śāstraṁ devakī-putra-gītam
eko devo devakī-putra eva
eko mantras tasya nāmāni yāni
karmāpy ekaṁ tasya devasya sevā [7]

4 The *Gītā* should always be sung with devotion. This divine song emanated from the holy lotus mouth of the Supreme Lord Himself, Lord Śrī Kṛṣṇa. What more can any other scriptures give?

5 By drinking the Ganges waters of the *Gītā* (by singing the *Gītā* with devotion), the nectar of the *Mahābhārata* emanating from the lotus mouth of Lord Viṣṇu, one will never take birth in the material world again.

6 All the Upaniṣads are as the cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the nectar of the *Gītā* is the milk, and the fortunate devotees are the enjoyers of the milk.

7 There need be only one scripture—the holy *Gītā* sung by Śrī Kṛṣṇa; only one worshippable Lord—Śrī Kṛṣṇa; only one *mantra*—His holy names; and only one work—devotional service to the Supreme Lord, Śrī Kṛṣṇa.

श्रीवैष्णवीय तन्त्रसारोक्त
श्रीमद्भगवद्गीतामाहात्म्यम्

ऋषिरुवाच ।

गीतायाश्चैव माहात्म्यं यथावत् सूत मे वद ।
पुरा नारायण-क्षेत्रे व्यासेन मुनिनोदितम् ॥१॥

सूत उवाच ।

भद्रं भगवता पृष्टं यद्धि गुप्ततमं परम् ।
शक्यते केन तद्वक्तुं गीतामाहात्म्यमुत्तमम् ॥२॥
कृष्णो जानाति वै सम्यक् किञ्चित् कुन्तीसुतः फलम् ।
व्यासो वा व्यासपुत्रो वा याज्ञवल्क्योऽथ मैथिलः ॥३॥

ṛṣir uvācha

gītāyāś chaiva māhātmyaṁ, yathāvat sūta me vada
purā nārāyaṇa-kṣetre, vyāsena muninoditam [1]

sūta uvācha

bhadraṁ bhagavatā pṛṣṭaṁ, yaddhi guptatamaṁ param
śakyate kena tad vaktuṁ, gītā-māhātmyam uttamam [2]
kṛṣṇo jānāti vai samyak, kiñchit kuntī-sutaḥ phalam
vyāso vā vyāsa-putro vā, yājñavalkyo 'tha maithilaḥ [3]

The Glories of Śrīmad Bhagavad-Gītā from *Śrī-Vaiṣṇavīya-tantra-sāra*

1 The sage said: O Sūta, please tell us of the glories of *Śrīmad Bhagavad-Gītā,* as expressed long ago at Nārāyaṇa Kṣetra by the great sage Śrīla Vyāsadeva.

2 Sūta Goswāmī said: O venerable one, your request is most auspicious. Indeed, who can describe the transcendental glories of *Śrī Gītā,* the most hidden of all treasures?

3 Certainly Lord Śrī Kṛṣṇa is in full knowledge of those glories; and so Arjuna, the son of Kuntī, knows of them; and Vyāsadeva, Śukadeva, Yājñavalkya and the saintly King Janaka, too.

अन्ये श्रवणतः श्रुत्वा लेशं संकीर्तयन्ति च ।
तस्मात् किञ्चिद्वदाम्यत्र व्यासस्य स्यान्मया श्रुतम् ॥४॥
सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥५॥
सारथ्यमर्जुनस्यादौ कुर्वन् गीतामृतं ददौ ।
लोकत्रयोपकाराय तस्मै कृष्णात्मने नमः ॥६॥
संसारसागरं घोरं तर्तुमिच्छति यो नरः ।
गीतानावं समासाद्य पारं याति सुखेन सः ॥७॥

anye śravaṇataḥ śrutvā, leśaṁ saṅkīrtayanti cha
tasmāt kiñchid vadāmy atra, vyāsasya syān mayā śrutam [4]
sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ
pārtho vatsaḥ sudhīr bhoktā, dugdhaṁ gītāmṛtaṁ mahat [5]
sārathyam arjunasyādau, kurvan gītāmṛtaṁ dadau
loka-trayopakārāya, tasmai kṛṣṇātmane namaḥ [6]
saṁsāra-sāgaraṁ ghoraṁ, tartum ichchhati yo naraḥ
gītā-nāvaṁ samāsādya, pāraṁ yāti sukhena saḥ [7]

4 Others too, who have heard but a little of the glories of *Śrī Gītā* are engaged in singing them. And so I shall now speak of the glories of *Śrī Gītā* as I heard them from Vyāsadeva:

5 All the *Upaniṣads* are personified as the cow, Śrī Kṛṣṇa is milker of the cow, Arjuna is the calf, the nectar of the *Gītā* is the milk, and the fortunate devotees are the enjoyers of the milk.

6 I first offer my obeisances unto Lord Śrī Kṛṣṇa who accepted the position of the chariot driver of Arjuna, just to distribute this nectar of the *Gītā* for the benefit of the three worlds.

7 A person desiring to cross over the treacherous ocean of material suffering can do so very easily by taking refuge in the boat of the *Bhagavad-gītā.*

गीताज्ञानं श्रुतं नैव सदैवाभ्यासयोगतः ।
मोक्षमिच्छति मूढात्मा याति बालकहास्यताम् ॥८॥
ये शृण्वन्ति पठन्त्येव गीताशास्त्रमहर्निशम् ।
न ते वै मानुषा ज्ञेया देवरूपा न संशयः ॥९॥
गीताज्ञानेन संबोधं कृष्णः प्राहार्जुनाय वै ।
भक्तितत्त्वं परं तत्र सगुणं वाथ निर्गुणम् ॥१०॥
सोपानाष्टादशैरेवं भुक्तिमुक्तिसमुच्छ्रितैः ।
क्रमशश्चित्तशद्धिः स्यात् प्रेमभक्त्यादिकर्मसु ॥११॥

gītā-jñānaṁ śrutaṁ naiva, sadaivābhyāsa-yogataḥ
mokṣam ichchhati mūḍhātmā, yāti bālaka-hāsyatām [8]
ye śṛṇvanti paṭhanty eva, gītā-śāstram ahar niśam
na te vai mānuṣā jñeyā, deva-rūpā na saṁśayaḥ [9]
gītā-jñānena sambodhaṁ, kṛṣṇaḥ prāhārjunāya vai
bhakti-tattvaṁ paraṁ tatra, sa-guṇaṁ vātha nirguṇam [10]
sopānāṣṭādaśair evaṁ, bhukti-mukti-samuchchhritaiḥ
kramaśaś chitta-śuddhiḥ syāt, prema-bhakty ādi karmasu [11]

8 A foolish person who desires liberation by constant *yoga* practice without hearing the wisdom of the *Gītā,* is to be considered childish.

9 Persons who day and night hear and sing the *Gītā* are never to be taken as mere human beings. Without doubt, they are as gods in this world.

10 To enlighten Arjuna with the wisdom of the *Gītā,* Lord Kṛṣṇachandra has revealed the supremacy of devotion, either in this world or in the transcendental plane.

11 Thus, the wisdom of the *Gītā* is a ladder of eighteen chapters, ascending which one rises above sense enjoyment and liberation (*bhukti-mukti*), and gradually attains purification of the heart and the qualification of loving devotional service to the Supreme Lord.

साधोर्गीताम्भसि स्नानं संसारमलनाशनम् ।
श्रद्धाहीनस्य तत् कार्यं हस्तिस्नानं वृथैव तत् ॥१२॥
गीतायाश्च न जानाति पठनं नैव पाठनम् ।
स एव मानुषे लोके मोघकर्मकरो भवेत् ॥१३॥
तस्माद्गीतां न जानाति नाधमस्तत्परो जनः ।
धिक् तस्य मानुषं देहं विज्ञानं कुलशीलताम् ॥१४॥
गीतार्थं न विजानाति नाधमस्तत्परो जनः ।
धिक् शरीरं शुभं शीलं विभवन्तद्गृहाश्रमम् ॥१५॥
गीताशास्त्रं न जानाति नाधमस्तत्परो जनः ।
धिक् प्रारब्धं प्रतिष्ठां च पूजां दानं महत्तमम् ॥१६॥

sādhor gītāmbhasi snānaṁ, saṁsāra-mala-nāśanam
śraddhā-hīnasya tat kāryaṁ, hasti-snānaṁ vṛthaiva tat [12]
gītāyāś cha na jānāti, paṭhanaṁ naiva pāṭhanam
sa eva mānuṣe loke, mogha-karma-karo bhavet [13]
tasmād gītāṁ na jānāti, nādhamas tat paro janaḥ
dhik tasya mānuṣaṁ dehaṁ, vijñānaṁ kula-śīlatām [14]
gītārthaṁ na vijānāti, nādhamas tat paro janaḥ
dhik śarīraṁ śubhaṁ śīlaṁ, vibhavantad gṛhāśramam [15]
gītā-śāstraṁ na jānāti, nādhamas tat paro janaḥ
dhik prārabdhaṁ pratiṣṭhāṁ cha, pūjāṁ dānaṁ mahattamam [16]

12 Bathing in the pure waters of the *Gītā,* the devotees are liberated from the contamination of the mundane world. However, persons lacking faith in the Lord may attempt this, but in vain, like an elephant's bathing. (The elephant immediately rolls in the dust after bathing).
13 A person who knows nothing of learning and teaching the *Gītā* fails in the duty of the human being.
14 Therefore, there is none more fallen than he who is ignorant of the teachings of the *Gītā*. Shame on his human birth, his learning, his dignity and his entire family.
15 There is none more fallen than he who is ignorant of the meaning of the *Gītā*. Shame on his bodily beauty, his character, his wealth and his home.

गीताशास्त्रे मतिर्नास्ति सर्वं तन्निष्फलं जगुः ।
धिक् तस्य ज्ञानदातारं व्रतं निष्ठां तपो यशः ॥१७॥
गीतार्थपठनं नास्ति नाधमस्तत्परो जनः ।
गीतागीतं न यज्ज्ञानं तद्विद्ध्यासुरसम्मतम् ।
तन्मोघं धर्मरहितं वेदवेदान्तगर्हितम् ॥१८॥
तस्माद्धर्ममयी गीता सर्वज्ञानप्रयोजिका ।
सर्वशास्त्रसारभूता विशुद्धा सा विशिष्यते ॥१९॥
योऽधीते विष्णुपर्वाहे गीतां श्रीहरिवासरे ।
स्वपन् जाग्रत् चलन् तिष्ठन् शत्रुभिर्न स हीयते ॥२०॥

gītā-śāstre matir nāsti, sarvaṁ tan niṣphalaṁ jaguḥ
dhik tasya jñāna-dātāraṁ, vrataṁ niṣṭhāṁ tapo yaśaḥ [17]
gītārtha-paṭhanaṁ nāsti, nādhamas tat paro janaḥ
gītā-gītaṁ na yaj jñānaṁ, tad viddhy āsura-sammatam
tan moghaṁ dharma-rahitaṁ, veda-vedānta-garhitam [18]
tasmād dharma-mayī gītā, sarva-jñāna-prayojikā
sarva-śāstra-sāra-bhūtā, viśuddhā sā viśiṣyate [19]
yo 'dhīte viṣṇu-parvāhe, gītāṁ śrī-hari-vāsare
svapan jāgrat chalan tiṣṭhan, śatrubhir na sa hīyate [20]

16 There is none more fallen than he who is ignorant of the scripture *Bhagavad-gītā*. Shame on his undertakings, his reputation, his worship, his charity and his honour.
17 A person who does not care for the *Gītā* scripture is to be known as a failure in all respects. Shame on his teacher, his vows, his faith, his austerity and his renown.
18 There is none more fallen than he who does not study the purport of the *Gītā*; and that knowledge which is not glorified in the *Gītā* should be known as demoniac, futile, unvirtuous, and rejected by the *Vedas* and the *Upaniṣads*.
19 Therefore, the holy *Gītā* is universally respected as the compilation of the essence of all scriptures and the source of all wisdom.
20 One who studies the *Gītā* on the holy festival days of the advent of the Supreme Lord, and on the holy fasting

शालग्राम-शिलायां वा देवागारे शिवालये ।
तीर्थे नद्यां पठेद्गीतां सौभाग्यं लभते ध्रुवम् ॥२१॥
देवकीनन्दनः कृष्णो गीतापाठेन तुष्यति ।
यथा न वेदैर्दानेन यज्ञतीर्थव्रतादिभिः ॥२२॥
गीताधीता च येनापि भक्तिभावेन चेतसा ।
वेदशास्त्रपुराणानि तेनाधीतानि सर्वशः ॥२३॥
योगस्थाने सिद्धपीठे शिलाग्रे सत्सभासु च ।
यज्ञे च विष्णुभक्ताग्रे पठन् सिद्धिं परां लभेत् ॥२४॥

śālagrāma-śilāyāṁ vā, devāgāre śivālaye
tīrthe nadyāṁ paṭhed gītāṁ, saubhāgyaṁ labhate dhruvam [21]
devakī-nandanaḥ kṛṣṇo, gītā-pāṭhena tuṣyati
yathā na vedair dānena, yajña-tīrtha-vratādibhiḥ [22]
gītādhītā cha yenāpi, bhakti-bhāvena chetasā
veda-śāstra-purāṇāni, tenādhītāni sarvaśaḥ [23]
yoga-sthāne siddha-pīṭhe, śilāgre sat-sabhāsu cha
yajñe cha viṣṇu-bhaktāgre, paṭhan siddhiṁ parāṁ labhet [24]

days, especially Ekādaśī—such a person, whether awake or asleep, moving or still, is never defeated by enemies.

21 One who sings the *Gītā* before the Śālagrām-śilā deity, or in a temple of the Supreme Lord, or in a temple of Lord Śiva, at a holy place of pilgrimage or on the bank of a holy river—certainly such a person attains to all good fortune.

22 Neither the singing of the *Vedas,* nor the performance of charity, sacrifice, pilgrimage, or vows, can bring such satisfaction to Kṛṣṇa, the son of Devakī, as does the singing of the *Gītā.*

23 The study of the *Vedas* and *Purāṇas*, verily the study of all the scriptures, is fulfilled in all respects by one who studies the *Gītā* with devotion.

24 The highest perfection of life is attained by one who sings the *Gītā* at a place of *yoga* meditation, at a place

गीतापाठं च श्रवणं यः करोति दिने दिने ।
क्रतवो वाजिमेधाद्याः कृतास्तेन सदक्षिणाः ॥२५॥
यः शृणोति च गीतार्थं कीर्तयत्येव यः परम् ।
श्रावयेच्च परार्थं वै स प्रयाति परं पदम् ॥२६॥
गीतायाः पुस्तकं शुद्धं योऽर्पयत्येव सादरात् ।
विधिना भक्तिभावेन तस्य भार्या प्रिया भवेत् ॥२७॥
यशः सौभाग्यमारोग्यं लभते नात्र संशयः ।
दयितानां प्रियो भूत्वा परमं सुखमश्नुते ॥२८॥

gītā-pāṭhaṁ cha śravaṇaṁ, yaḥ karoti dine dine
kratavo vājimedhādyāḥ, kṛtās tena sa-dakṣiṇāḥ [25]
yaḥ śṛṇoti cha gītārthaṁ kīrtayaty eva yaḥ param
śrāvayech cha parārthaṁ vai, sa prayāti paraṁ padam [26]
gītāyāḥ pustakaṁ śuddhaṁ, yo 'rpayaty eva sādarāt
vidhinā bhakti-bhāvena, tasya bhāryā priyā bhavet [27]
yaśaḥ saubhāgyam ārogyaṁ, labhate nātra saṁśayaḥ
dayitānāṁ priyo bhūtvā, paramaṁ sukham aśnute [28]

of worship, before the Śālagrām-śilā, in the association of saintly persons, during a sacrifice, and before a devotee of Viṣṇu.

25 One who daily hears and sings the *Gītā* is to be considered as having accomplished the performance of all sacrifices such as the Aśvamedha and others, including the receiving of the sacrificial gifts.

26 One who attentively hears and sings the glories of the purport of the *Gītā,* or reiterates it to others, attains to the supreme destination.

27 One who, with respect and devotion, and according to scriptural directives makes a gift of this holy book, the *Gītā*—such a person's wife will be devoted.

28 And without a doubt, he shall enjoy fame, fortune and good health. He shall enjoy the affection of those dear to him, he shall know the highest happiness.

अभिचारोद्भवं दुःखं वरशापागतं च यत्।
नोपसर्पति तत्रैव यत्र गीतार्चनं गृहे ॥२९॥
तापत्रयोद्भवा पीडा नैव व्याधिर्भवेत् क्वचित्।
न शापो नैव पापं च दुर्गतिर्नरकं न च ॥३०॥
विस्फोटकादयो देहे न बाधन्ते कदाचन।
लभेत् कृष्णपदे दास्यां भक्तिं चाव्यभिचारिणीम् ॥३१॥
जायते सततं सख्यं सर्वजीवगणैः सह।
प्रारब्धं भुञ्जतो वापि गीताभ्यासरतस्य च ॥३२॥
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते।
महापापातिपापानि गीताध्यायी करोति चेत्।
न किञ्चित् स्पृश्यते तस्य नलिनीदलमम्भसा ॥३३॥

---

abhichārodbhavaṁ duḥkhaṁ, vara-śāpāgataṁ cha yat
nopasarpati tatraiva, yatra gītārchanaṁ gṛhe [29]
tāpa-trayodbhavā pīḍā, naiva vyādhir bhavet kvachit
na śāpo naiva pāpaṁ cha, durgatir narakaṁ na cha [30]
visphoṭakādayo dehe, na bādhante kadāchana
labhet kṛṣṇa-pade dāsyāṁ, bhaktiṁ chāvyabhichāriṇīm [31]
jāyate satataṁ sakhyaṁ, sarva-jīva-gaṇaiḥ saha
prārabdhaṁ bhuñjato vāpi, gītābhyāsa-ratasya cha [32]
sa muktaḥ sa sukhī loke, karmaṇā nopalipyate
mahā-pāpāti-pāpāni, gītādhyāyī karoti chet
na kiñchit spṛśyate tasya, nalinī-dalam-ambhasā [33]

---

29 The sorrow caused by a terrible curse or black rites can never enter the home where the *Gītā* is worshipped.
30 In that house there is never suffering of the threefold miseries, nor fear of any illness, curse, sin, misfortune or hellish existence.
31 In that house, no one is ever afflicted with infectious diseases, and the residents attain undeviating devotion in service to the lotus feet of Lord Śrī Kṛṣṇa.
32 A person devoted to singing the *Gītā* acquires a friendly disposition to all living beings, despite the desirable or undesirable reactions of his previous actions.

अनाचारोद्भवं पापमवाच्यादिकृतं च यत्
अभक्ष्यभक्षजं दोषमस्पृश्यस्पर्शजं तथा ॥३४॥
ज्ञानाज्ञानकृतं नित्यमिन्द्रियैर्जनितं च यत् ।
तत् सर्वं नाशमायाति गीतापाठेन तत्क्षणात् ॥३५॥
सर्वत्र प्रतिभोक्ता च प्रतिगृह्य च सर्वशः ।
गीतापाठं प्रकुर्वाणो न लिप्येत कदाचन ॥३६॥
रत्नपूर्णां महीं सर्वां प्रतिगृह्याविधानतः ।
गीतापाठेन चैकेन शुद्धस्फटिकवत् सदा ॥३७॥

anāchārodbhavaṁ pāpam, avāchyādi-kṛtaṁ cha yat
abhakṣya-bhakṣajaṁ doṣam, aspṛśya-sparśajaṁ tathā [34]
jñānājñāna-kṛtaṁ nityam, indriyair janitaṁ cha yat
tat sarvaṁ nāśam āyāti, gītā-pāṭhena tat-kṣaṇāt [35]
sarvatra pratibhoktā cha, pratigṛhya cha sarvaśaḥ
gītā-pāṭhaṁ prakurvāṇo, na lipyeta kadāchana [36]
ratna-pūrṇāṁ mahīṁ sarvāṁ, pratigṛhyāvidhānataḥ
gītā-pāṭhena chaikena, śuddha-sphaṭikavat sadā [37]

33 He is liberated, he is happy. He is never implicated by his actions. Even if perchance that person who studies the *Gītā* commits terrible sin, he is as unaffected as the lotus leaf that remains untouched by even a drop of water.
34, 35 Whether the inauspiciousness of wrong action or malevolent speech, of eating unacceptable food or touching the untouchable, or sin knowingly or unknowingly contracted through the senses in the course of daily activities—all evils are immediately dispelled by singing the *Gītā* with devotion.
36 One sincerely devoted to singing the *Gītā* is never implicated despite accepting food in all places or gifts in all kinds of circumstances.
37 One who takes unlawful possession of the entire earth full of jewels—he, too, will be innocent; by singing the *Gītā* but once, his heart will be as clear as crystal.

यस्यान्तःकरणं नित्यं गीतायां रमते सदा ।
स साग्निकः सदा जापी क्रियावान् स च पण्डितः ॥३८॥
दर्शनीयः स धनवान् स योगी ज्ञानवानपि ।
स एव याज्ञिको याजी सर्ववेदार्थदर्शकः ॥३९॥
गीतायाः पुस्तकं यत्र नित्यपाठश्च वर्तते ।
तत्र सर्वाणि तीर्थानि प्रयागादीनि भूतले ॥४०॥
निवसन्ति सदा देहे देहशेषेऽपि सर्वदा ।
सर्वे देवाश्च ऋषयो योगिनो देहरक्षकाः ॥४१॥
गोपालो बालकृष्णोऽपि नारदध्रुवपार्षदैः ।
सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥४२॥

yasyāntaḥkaraṇaṁ nityaṁ, gītāyāṁ ramate sadā
sa sāgnikaḥ sadā jāpī, kriyāvān sa cha paṇḍitaḥ [38]
darśanīyaḥ sa dhanavān, sa yogī jñānavān api
sa eva yājñiko yājī, sarva-vedārtha-darśakaḥ [39]
gītāyāḥ pustakaṁ yatra, nitya-pāṭhaś cha vartate
tatra sarvāṇi tīrthāni, prayāgādīni bhūtale [40]
nivasanti sadā dehe, deha-śeṣe 'pi sarvadā
sarve devāś cha ṛṣayo, yogino deha-rakṣakāḥ [41]
gopālo bāla-kṛṣṇo 'pi, nārada-dhruva-pārṣadaiḥ
sahāyo jāyate śīghraṁ, yatra gītā pravartate [42]

38 A person whose heart is ever joyfully absorbed in the *Gītā* is to be considered fully accomplished in sacrifices, always in prayer, perfect in his actions, and truly learned.
39 All are benefitted simply by seeing him. He is glorious, he is a *yogī,* and he is wise. He is a knower of sacrifice, he is engaged in sacrifice, and he is a knower of the purport of all the *Vedas.*
40 All the holy places in this world, such as Prayāg and others, are present wherever the holy book of the *Gītā* is present and sung constantly.
41 For one who constantly studies the *Gītā,* the demigods, sages and *yogīs* all preside as guardians in the body, even at the time of death.

यत्र गीता-विचारश्च पठनं पाठनं तथा ।
मोदते तत्र श्रीकृष्णो भगवान् राधया सह ॥४३॥
श्रीभगवानुवाच ।
गीता मे हृदयं पार्थ गीता मो सारमुत्तमम् ।
गीता मे ज्ञानमत्युग्रं गीता मे ज्ञानमव्ययम् ॥४४॥
गीता मे चोत्तमं स्थानं गीता मे परमं पदम् ।
गीता मे परमं गुह्यं गीता मे परमो गुरुः ॥४५॥
गीताश्रयेऽहं तिष्ठामि गीता मे परमं गृहम् ।
गीताज्ञानं समाश्रित्य त्रिलोकीं पालयाम्यहम् ॥४६॥

---

yatra gītā-vichāraś cha, paṭhanaṁ pāṭhanaṁ tathā
modate tatra śrī-kṛṣṇo, bhagavān rādhayā saha [43]
śrī-bhagavān uvācha
gītā me hṛdayaṁ pārtha, gītā me sāram uttamam
gītā me jñānam aty ugraṁ, gītā me jñānam avyayam [44]
gītā me chottamaṁ sthānaṁ, gītā me paramaṁ padam
gītā me paramaṁ guhyaṁ, gītā me paramo guruḥ [45]
gītāśraye 'haṁ tiṣṭhāmi, gītā me paramaṁ gṛham
gītā-jñānaṁ samāśritya, trilokīṁ pālayāmy aham [46]

---

42 Wherever the *Gītā* is sung, the gracious cowherd boy Śrī Kṛṣṇa swiftly appears as a friend, accompanied by His associates Nārada, Dhruva and others.

43 Wherever the *Gītā* scripture is discussed, studied and taught, the Supreme Lord Śrī Kṛṣṇa comes with great joy, accompanied by Śrīmatī Rādhāraṇī.

44 The Supreme Lord said, O Pārtha, the *Gītā* is My heart, the *Gītā* is My supreme essence, and the *Gītā* is the most powerful, imperishable knowledge of Me.

45 The *Gītā* is My supreme place, the *Gītā* is My supreme plane, the *Gītā* is My most hidden treasure, the *Gītā* is My supreme teacher.

46 I am present within the *Gītā,* and the *Gītā* is My supreme abode. I maintain the three worlds by the eternal wisdom of the *Gītā.*

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राहरा नित्यमनिर्वाच्यपदात्मिका ॥४७॥
गीतानामानि वक्ष्यामि गुह्यानि शृणु पाण्डव ।
कीर्तनात् सर्वपापानि विलयं यान्ति तत्क्षणात् ॥४८॥
गङ्गा गीता च सावित्री सीता सत्या पतिव्रता ।
ब्रह्मावलिर्ब्रह्मविद्या त्रिसंध्या मुक्तगेहिनी ॥४९॥
अर्धमात्रा चिदानन्दा भवघ्नी भ्रान्तिनाशिनी ।
वेदत्रयी परानन्दा तत्त्वार्थज्ञानमञ्जरी ॥५०॥
इत्येतानि जपेन्नित्यं नरो निश्चलमानसः ।
ज्ञानसिद्धिं लभेन्नित्यं तथान्ते परमं पदम् ॥५१॥

gītā me paramā-vidyā, brahma-rūpā na saṁśayaḥ
ardha-mātrā-harā nityam, anirvāchya-padātmikā [47]
gītā-nāmāni vakṣyāmi, guhyāni śṛṇu pāṇḍava
kīrtanāt sarva-pāpāni, vilayaṁ yānti tat-kṣaṇāt [48]
gaṅgā gītā cha sāvitrī, sītā satyā pativratā
brahmāvalir brahma-vidyā, tri-sandhyā mukta-gehinī [49]
ardha-mātrā chidānandā, bhava-ghnī bhrānti-nāśinī
veda-trayī parānandā, tattvārtha-jñāna-mañjarī [50]
ity etāni japen nityaṁ, naro niśchala-mānasaḥ
jñāna-siddhiṁ labhen nityaṁ, tathānte paramaṁ padam [51]

47 The *Gītā* is My transcendental wisdom, My own Self, conveyed by every letter and comprised of eternally ineffable verses.
48 O Pāṇḍava, I shall tell you the holy names of the *Gītā*. By singing these names, one is immediately absolved of all sins. Hear now those confidential names from Me:
49, 50 Gaṅgā, Gītā, Sāvitrī, Sītā, Satyā, Pativratā, Brahmāvalī, Brahmavidyā, Trisandhyā, Mukta-gehinī, Ardhamātrā, Chidānandā, Bhavaghnī, Bhrānti-nāśinī, Vedatrayī, Parānandā and Tattvārtha-jñāna-mañjarī.
51 One who, with unflickering mind regularly chants these confidential holy names, achieves perfection in divine knowledge, and finally reaches the supreme destination.

पाठेऽसमर्थः संपूर्णे तदर्धं पाठमाचरेत् ।
तदा गो-दानजं पुण्यं लभते नात्र संशयः ॥५२॥
त्रिभागं पठमानस्तु सोमयागफलं लभेत् ।
षडंशं जपमानस्तु गङ्गास्नानफलं लभेत् ॥५३॥
तथाध्यायद्वयं नित्यं पठमानो निरन्तरम् ।
इन्द्रलोकमवाप्नोति कल्पमेकं वसेद्ध्रुवम् ॥५४॥
एकमध्यायकं नित्यं पठते भक्तिसंयुतः ।
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥५५॥
अध्यायार्धं च पादं वा नित्यं यः पठते जनः ।
प्राप्नोति रविलोकं स मन्वन्तरसमाः शतम् ॥५६॥

pāṭhe 'samarthaḥ sampūrṇe tad ardhaṁ pāṭham ācharet
tadā go-dāna-jaṁ puṇyaṁ, labhate nātra saṁśayaḥ [52]
tri-bhāgaṁ paṭhamānas tu, soma-yāga-phalaṁ labhet
ṣaḍ-aṁśaṁ japamānas tu, gaṅgā-snāna-phalaṁ labhet [53]
tathādhyāya-dvayaṁ nityaṁ, paṭhamāno nirantaram
indra-lokam avāpnoti, kalpam ekaṁ vased dhruvam [54]
ekam adhyāyakaṁ nityaṁ, paṭhate bhakti-saṁyutaḥ
rudra-lokam avāpnoti, gaṇo bhūtvā vasech chiram [55]
adhyāyārdhaṁ cha pādaṁ vā, nityaṁ yaḥ paṭhate janaḥ
prāpnoti ravi-lokaṁ sa, manvantara-samāḥ śatam [56]

52 If one is unable to sing the entire *Gītā,* half of it should be sung. Then, without doubt, the piety gained by making a gift of cows will be attained.
53 One will achieve the fruit of the Soma sacrifice by singing one third of the *Gītā,* and the result of bathing in the Ganges is achieved by chanting a sixth of it.
54 One who unfailingly sings two of its chapters every day will surely attain residence in the abode of Lord Indra for one millenium.
55 One who sings with devotion one chapter daily will be recognized as an associate of Lord Śiva, and he will attain residence in the abode of Lord Śiva for immeasurable time.

गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
त्रिद्व्येकमर्धमथवा श्लोकानां यः पठेन्नरः ।
चन्द्रलोकमवाप्नोति वर्षाणामयुतं तथा ॥५७॥
गीतार्धमेकपादं च श्लोकमध्यायमेव च ।
स्मरंस्त्यक्त्वा जनो देहं प्रयाति परमं पदम् ॥५८॥
गीतार्थमपि पाठं वा शृणुयादन्तकालतः ।
महापातकयुक्तोऽपि मुक्तिभागी भवेज्जनः ॥५९॥
गीतापुस्तकसंयुक्तः प्राणांस्त्यक्त्वा प्रयाति यः ।
स वैकुण्ठमवाप्नोति विष्णुना सह मोदते ॥६०॥

---

gītāyāḥ śloka-daśakaṁ, sapta pañcha chatuṣṭayam
tri-dvy-ekam-ardham athavā, ślokānāṁ yaḥ paṭhen naraḥ
chandra-lokam avāpnoti, varṣāṇām ayutaṁ tathā [57]
gītārdham eka pādaṁ cha, ślokam adhyāyam eva cha
smaraṁs tyaktvā jano dehaṁ prayāti paramaṁ padam [58]
gītārtham api pāṭhaṁ vā, śṛṇuyād anta-kālataḥ
mahā-pātaka-yukto 'pi, mukti-bhāgī bhavej janaḥ [59]
gītā-pustaka-saṁyuktaḥ, prāṇāṁs tyaktvā prayāti yaḥ
sa vaikuṇṭham avāpnoti, viṣṇunā saha modate [60]

---

56 A person who daily sings one half or only one quarter of a chapter will achieve residence in the abode of the sun for the time of one hundred Manus.
57 A person who faithfully sings ten, seven, five, four, three, two verses, one or only half a verse of the *Gītā,* will attain residence on the moon for ten thousand years.
58 One who, at the time of leaving the body, remembers half the *Gītā,* a quarter of the *Gītā,* one chapter or only one verse of the *Gītā*—he reaches the supreme destination.
59 By singing or hearing the purport of the *Gītā* at the time of death even a greatly sinful person qualifies for liberation.
60 One who is touching the holy book of the *Gītā* at the time of leaving the body will attain to Vaikuṇṭha and joyfully reside in the association of the Supreme Lord Viṣṇu.

गीताध्यायसमायुक्तो मृतो मानुषतां व्रजेत् ।
गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ॥६१॥
गीतेत्युच्चार-संयुक्तो म्रियमाणो गतिं लभेत् ॥६२॥
यद्यत् कर्म च सर्वत्र गीतापाठप्रकीर्तिमत् ।
तत्तत् कर्म च निर्दोषं भूत्वा पूर्णत्वमाप्नुयात् ॥६३॥
पितॄनुद्दिश्य यः श्राद्धे गीतापाठं करोति हि ।
सन्तुष्टाः पितरस्तस्य निरयाद्यान्ति स्वर्गतिम् ॥६४॥
गीतापाठेन सन्तुष्टाः पितरः श्राद्धतर्पिताः ।
पितृलोकं प्रयान्त्येव पुत्राशीर्वादतत्पराः ॥६५॥

gītādhyāya-samāyukto, mṛto mānuṣatāṁ vrajet
gītābhyāsaṁ punaḥ kṛtvā, labhate muktim uttamām [61]
gītety-uchchāra-saṁyukto, mriyamāṇo gatiṁ labhet [62]
yad yat karma cha sarvatra, gītā-pāṭha-prakīrtimat
tat tat karma cha nirdosaṁ, bhūtvā pūrṇatvam āpnuyāt [63]
piṭṝn-uddiśya yaḥ śrāddhe, gītā-pāṭhaṁ karoti hi
santuṣṭāḥ pitaras tasya, nirayād yānti svargatim [64]
gītā-pāṭhena santuṣṭāḥ, pitaraḥ śrāddha-tarpitāḥ
piṭṛ-lokaṁ prayānty eva, putrāśīrvāda tat parāḥ [65]

61 One whose concentration is intent on just one chapter of the *Gītā* will attain a human birth after death. Then, again studying the *Gītā,* he achieves the ultimate liberation.
62 One who utters the word '*Gītā*' at the time of death attains his life's fulfillment.

63 All actions performed along with the singing of the *Gītā* become purified and successful.

64 A person who sings the *Gītā* during the performance of obsequial ceremonies satisfies his forefathers, who, being liberated from a hellish existence, ascend to heaven.

65 Satisfied by the offerings accompanied by the singing of the *Gītā,* the ancestors offer their descendant their blessings and ascend to the heavenly plane known as Piṭṛ-loka.

गीतापुस्तकदानं च धेनुपुच्छसमन्वितम् ।
कृत्वा च तद्दिने सम्यक् कृतार्थो जायते जनः ॥६६॥
पुस्तकं हेमसंयुक्तं गीतायाः प्रकरोति यः ।
दत्त्वा विप्राय विदुषे जायते न पुनर्भवम् ॥६७॥
शतपुस्तकदानं च गीतायाः प्रकरोति यः ।
स याति ब्रह्मसदनं पुनरावृत्तिदुर्लभम् ॥६८॥
गीतादानप्रभावेन सप्तकल्पमिताः समाः ।
विष्णुलोकमवाप्यन्ते विष्णुना सह मोदते ॥६९॥
सम्यक् श्रुत्वा च गीतार्थं पुस्तकं यः प्रदापयेत् ।
तस्मै प्रीतः श्रीभगवान् ददाति मानसेप्सितम् ॥७०॥

gītā-pustaka-dānaṁ cha, dhenu-puchchha-samanvitam
kṛtvā cha tad dine samyak, kṛtārtho jāyate janaḥ [66]
pustakaṁ hema-saṁyuktaṁ, gītāyāḥ prakaroti yaḥ
dattvā viprāya viduṣe, jāyate na punar bhavam [67]
śata-pustaka-dānaṁ cha, gītāyāḥ prakaroti yaḥ
sa yāti brahma-sadanaṁ, punar-āvṛtti-durlabham [68]
gītā-dāna-prabhāvena, sapta-kalpa-mitāḥ samāḥ
viṣṇu-lokam avāpyante, viṣṇunā saha modate [69]
samyak śrutvā cha gītārthaṁ, pustakaṁ yaḥ pradāpayet
tasmai prītaḥ śrī-bhagavān, dadāti mānasepsitam [70]

66 A person who makes a gift of a book of the *Gītā* with a yak-tail whisk achieves success in all his endeavours that day.

67 One who makes a gift of a book of the *Gītā* along with a presentation of gold to a learned *brāhmaṇa,* never takes birth in the material world again.

68 One who makes a gift of one hundred copies of the *Gītā* attains to the plane of the Absolute wherefrom rebirth practically never occurs.

69 By the potency of making a gift of the *Gītā,* one attains residence in the abode of Lord Viṣṇu for seven milleniums and joyfully associates with the Supreme Lord Viṣṇu.

न श्रृणोति न पठति गीताममृतरूपिणीम् ।
हस्तात्त्यक्त्वामृतं प्राप्तं स नरो विषमश्नुते ॥७१॥
जनः संसारदुःखार्तो गीताज्ञानं समालभेत् ।
पीत्वा गीतामृतं लोके लब्ध्वा भक्तिं सुखी भवेत् ॥७२॥
गीतामाश्रित्य बहवो भूभुजो जनकादयः ।
निर्धूतकल्मषा लोके गतास्ते परमं पदम् ॥७३॥
गीतासु न निशेषोऽस्ति जनेषूच्चावचेषु च ।
ज्ञानेष्वेव समग्रेषु समा ब्रह्मस्वरूपिणी ॥७४॥

---

na śṛṇoti na paṭhati gītām-amṛta-rūpiṇīm
hastāt tyaktvāmṛtaṁ prāptaṁ, sa naro viṣam aśnute [71]
janaḥ saṁsāra-duḥkhārto, gītā-jñānaṁ samālabhet
pītvā gītāmṛtaṁ loke, labdhvā bhaktiṁ sukhī bhavet [72]
gītām āśritya bahavo, bhū-bhujo janakādayaḥ
nirdhūta-kalmaṣā loke, gatās te paramaṁ padam [73]
gītāsu na viśeṣo 'sti, janeṣūchchāvacheṣu cha
jñāneṣv eva samagreṣu, samā brahma-svarūpiṇī [74]

---

70 One who attentively hears the purport of the *Gītā* and makes a gift of that book to a *brāhmaṇa*—he brings satisfaction to the Supreme Lord, who blesses him with the fulfillment of all his aspirations.

71 A person who neither sings nor hears the nectarean *Gītā* is like one who has nectar in his hand yet leaves it aside to drink poison.

72 When persons suffering in this world of death discover the wisdom of the *Gītā* and drink the nectar of the *Gītā,* they take refuge in devotion for the Supreme Lord and become truly happy.

73 Many saintly kings such as King Janaka and others took shelter in the wisdom of the *Gītā,* and becoming purified of all sins, achieved the supreme destination.

74 Neither high nor low birth qualifies or disqualifies a faithful person in the singing of the *Gītā,* since of all kinds

योऽभिमानेन गर्वेण गीतानिन्दां करोति च ।
स याति नरकं घोरं यावदाहूतसंप्लवम् ॥७५॥
अहंकारेण मूढात्मा गीतार्थं नैव मन्यते ।
कुम्भीपाकेषु पच्येत यावत् कल्पक्षयो भवेत् ॥७६॥
गीतार्थं वाच्यमानं यो न श्रृणोति समासतः ।
स शूकरभवां योनिमनेकामधिगच्छति ॥७७॥
चौर्यं कृत्वा च गीतायां पुस्तकं यः समानयेत् ।
न तस्य सफलं किञ्चित् पठनं च वृथा भवेत् ॥७८॥

---

yo 'bhimānena garveṇa gītā-nindāṁ karoti cha
sa yāti narakaṁ ghoraṁ, yāvad āhūta-samplavam [75]
ahaṅkāreṇa mūḍhatmā, gītārthaṁ naiva manyate
kumbhī-pākeṣu pachyeta, yāvat kalpa-kṣayo bhavet [76]
gītārthaṁ vāchyamānaṁ yo, na śṛṇoti samāsataḥ
sa śūkara-bhavāṁ yonim, anekām adhigachchhati [77]
chauryaṁ kṛtvā cha gītāyāṁ, pustakaṁ yaḥ samānayet
na tasya saphalaṁ kiñchit, paṭhanaṁ cha vṛthā bhavet [78]

---

of knowledge, the *Gītā* is the embodiment of Brahman and equal to all.

75 A person who out of egoism and pride blasphemes the *Gītā* will have to reside in terrible hell up to the time of the universal annihilation.

76 That foolish person who, deluded by egoism disregards the purport of the *Gītā* must remain boiling in oil in the hell known as Kumbhīpāka until the annihilation at the end of the millenium.

77 One who makes much of speaking about the purport of the *Gītā* yet never properly hears about it, repeatedly takes birth as a hog.

78 A person who obtains the book of *Gītā* by theft is unsuccessful in all his endeavours, and even his attempt to sing the *Gītā* will be in vain.

यः श्रुत्वा नैव गीतां च मोदते परमार्थतः ।
नैव तस्य फलं लोके प्रमत्तस्य यथा श्रमः ॥७९॥
गीतां श्रुत्वा हिरण्यं च भोज्यं पट्टाम्बरं तथा ।
निवेदयेत् प्रदानार्थं प्रीतये परमात्मनः ॥८०॥
वाचकं पूजयेद्भक्त्या द्रव्य-वस्त्राद्युपस्करैः ।
अनेकैर्बहुधा प्रीत्या तुष्यतां भगवान् हरिः ॥८१॥

सूत उवाच ।

माहात्म्यमेतद्गीतायाः कृष्णप्रोक्तं पुरातनम् ।
गीतान्ते पठते यस्तु यथोक्तफलभाग्भवेत् ॥८२॥

---

yaḥ śrutvā naiva gītāṁ cha, modate paramārthataḥ
naiva tasya phalaṁ loke, pramattasya yathā śramaḥ [79]
gītāṁ śrutvā hiraṇyaṁ cha, bhojyaṁ paṭṭāmbaraṁ tathā
nivedayet pradānārthaṁ, prītaye paramātmanaḥ [80]
vāchakaṁ pūjayed bhaktyā, dravya-vastrādy upaskaraiḥ
anekair bahudhā prītyā, tuṣyatāṁ bhagavān hariḥ [81]

sūta uvācha

māhātmyam etad gītāyāḥ, kṛṣṇa-proktaṁ purātanam
gītānte paṭhate yas tu, yathokta-phala-bhāg bhavet [82]

---

79 One who, hearing the *Gītā,* does not experience spiritual joy—his life is fruitless, like the labour of one deluded.

80 To please the Supreme Lord, after hearing the *Gītā* one should offer gold, food and silken cloth to a Vaiṣṇava *brāhmaṇa.*

81 To satisfy the Supreme Lord Hari, one must worship the speaker of the *Gītā* with devotion, offering him cloth and many worshipful presentations.

82 Sūta Goswāmī said: These eternal glories of the *Gītā* are sung by the Supreme Lord, Śrī Kṛṣṇa Himself. One who sings the glories of the *Gītā* on completion of singing the *Gītā* can partake of the fruits of the *Gītā* as mentioned herein.

**गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।
वृथा पाठफलं तस्य श्रम एव उदाहृतः ॥८३॥
एतन्माहात्म्यसंयुक्तं गीतापाठं करोति यः ।
श्रद्धया यः श्रणोत्येव परमां गतिमाप्नुयात् ॥८४॥
श्रुत्वा गीतामर्थयुक्तां माहात्म्यं यः शृणोति च ।
तस्य पुण्यफलं लोके भवेत् सर्वसुखावहम् ॥८५॥
इति श्रीवैष्णवीय-तन्त्रसारे श्रीमद्भगवद्गीतामाहात्म्यं संपूर्णम् ।
संपूर्णोऽयं ग्रन्थः । श्रीकृष्णार्पणमस्तु ।**

**gītāyāḥ paṭhanaṁ kṛtvā, māhātmyaṁ naiva yaḥ paṭhet
vṛthā pāṭha-phalaṁ tasya, śrama eva udāhṛtaḥ [83]
etan māhātmya-saṁyuktaṁ, gītā-pāṭhaṁ karoti yaḥ
śraddhayā yaḥ śṛṇoty eva, paramāṁ gatim āpnuyāt [84]
śrutvā gītām artha-yuktāṁ, māhātmyaṁ yaḥ śṛṇoti cha
tasya puṇya-phalaṁ loke, bhavet sarva-sukhāvaham [85]
iti śrī-vaiṣṇavīya-tantra-sāre śrīmad-bhagavad-
gītā-māhātmyaṁ sampūrṇam.
sampūrṇo 'yaṁ granthaḥ.
śrī kṛṣṇārpaṇam astu.**

83 The attempt to sing the *Gītā* is but fruitless labour for a person who neglects to conclude with singing the glories of the *Gītā.*

84 One who with heart's faith hears or sings the *Gītā,* complete with the glories of the *Gītā,* reaches the supreme destination.

85 One who with faith hears this meaningful *Gītā*—Song Divine, and hears in conclusion the glories of the *Gītā,* shall reap the fruits of virtue in this world, and his life will be filled with joy.

Thus is completed *The Glories of Śrī Gītā*
from the *Śrī-Vaiṣṇavīya-tantra-sāra.*
Thus is completed *Śrīmad Bhagavad-gītā,*
The Hidden Treasure of the Sweet Absolute.
May Śrī Kṛṣṇa mercifully accept this offering.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

"Think of Me always,
devote yourself to Me,
worship Me and bow to Me,
and surely you will come to Me.
I promise you this, because
you are dear to Me."